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THE

MEMOIRS AND REMAINS

OF

REV. WILLARD JUDD,

EMBRACING

A REVIEW OF PROFESSOR STUART,

A COMPILATION OF MISCELLANIES,

AND

A BIOGRAPHICAL SKETCH,

BY ORRIN. B. JUDD,

WITH AN INTRODUCTORY ESSAY,

BY

SPENCER H. CONE.

"Gather up the fragments which remain, that nothing be lost."

NEW-YORK:
LEWIS COLBY, 122 NASSAU-STREET.

1845.

ASTOR, LENOX AND
TILDEN FOUNDATIONS
R

Entered according to Act of Congress, in the year 1845,
By ORRIN B. JUDD,
In the Clerk's Office of the District Court of Connecticut.

C. B. Mairens, Printer, 98 Catharine-st., New-York.

PREFACE.

This volume is published at the request of numerous friends, in accordance with the advice of impartial judges. To compile the writings of an author, and prefix a biographical sketch, may perhaps be regarded as a just tribute of respect; yet such a work is warranted only by the intrinsic value of its contents.

The Review of Prof. Stuart on Christian Baptism, has been several years out of print. The edition contained in this volume was thoroughly revised and re-written by the author. He spared no pains to make the work as complete and perfect as possible. While it furnishes a reply to the treatise of Prof. Stuart, it constitutes a convenient manual on Baptism and Communion, generally adapted to every class of readers.

The Essays were written at different periods of the author's life, from the commencement to the close of his ministry. The subject matter of some of them is not treated by any author whose works are in general circulation; others possess no less practical and permanent interest; and all together furnish an amount of valuable information rarely found within so small a compass.

The Expositions of Scripture are the result of much close study and careful investigation. Some of them are intended to elucidate difficult passages; although they are all of a practical nature, and cannot fail to interest the plainest reader, while they afford important aid to the critical interpreter, and encouragement to every student of the Divine Word.

The Memoir is necessarily meagre on account of its brevity. But being designed only as an accompaniment of the compilation it could not be extended without interfering with the general plan of the work. If it should seem not to be sufficiently eulogical, the reader

will doubtless find an apology for me in the extravagant and indiscriminate praises too often lavished upon the dead, and in the relation which I sustain to the subject of the memoir.

The Introduction by Dr. Cone, while it is a valuable article considered by itself, will serve, in its connection with the writings of Mr. Judd, to show the estimation in which he was held as a Christian and a scholar. For it is certain that the esteem which he enjoyed from his personal acquaintances, was won chiefly by his own intrinsic worth; and if his writings have been received with any degree of favor, it is attributable mainly to their real merits.

As it is, the book is commended to the careful perusal and candid judgment of the reader; and with the humble hope that it may in some measure subserve the interests of virtue and religion, it is now sacredly devoted to that cause whose promotion is the author's best reward, and dedicated with profoundest reverence to THE AUTHOR OF ALL TRUTH.

NEW-HAVEN, July, 1845.

O. B. J.

CONTENTS.

INTRODUCTION.

MEMOIR.

I. Parentage—early training—conversion—academical studies—love of learning 1

II. Christian experience—call to the ministry—pastoral charge—correspondence 6

III. Diary—resignation and retirement—character as a Preacher and a Pastor 14

IV. Residence in New-York—Review of Stuart on Baptism—style—scholarship—protracted illness—partial recovery—engagement at Wyoming—last sickness and death 25

MISCELLANIES.

I. Expositions of Scripture—Matt. 26: 41; The spirit indeed is willing, but the flesh is week. 2 Cor. 3: 18; We all with open face beholding as in a glass the glory of the Lord, are changed into the same image. Acts 22: 9; And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me. John 21: 15; Lovest thou me more than these? Rev. 21: 16; The length, and the breadth, and the height of it, are equal. 1 John 3: 3; And every man that hath this hope in Him purifieth himself, even as He is pure 34

II. Sundry Essays—Family Worship—The First Day of the Week the Christian Sabbath—βαπτίζω transferred by order of King James—Character of the Latin Vulgate—Translations from the Vulgate—Purity of the present Greek of the New Testament—Canons and Decrees of the Council of Trent—Remarks on the Atonement 55

REVIEW OF STUART ON BAPTISM.

MANNER OF THE RITE.

MEANING OF THE WORD. General remarks—βάπτω in the Classics—In the Septuagint—In the New Testament—βαπτίζω in the Classics—In the Septuagint—In the New Testament..... 121

PRACTICE OF JOHN AND THE APOSTLES. Reasons for baptizing at Bethabara and Enon—The circumstances of going *into* the water, and of performing the rite *in* the water—The baptism of 3000 on the day of Pentecost—Baptism of the Eunuch—Cornelius and his friends—The jailer and his household—The symbolical import of baptism—A figure of Noah's ark—Metaphorical allusions to the rite—The authority of apostolic example..... 220

PRACTICE OF THE CHURCH SUBSEQUENT TO THE APOSTOLIC AGE. Quotations from the writings of faithful witnesses, through successive centuries testifying to the practice of their own times..... 281

IMPORTANCE OF THE RITE.

OBEDIENCE TO THE SAVIOR'S COMMAND ESSENTIAL. That command enjoins immersion—It was meant to be understood literally—Spirituality does not supersede external devotion—Wilful neglect of an external duty is spiritual rebellion—The Scriptures attach great importance to literal obedience in the performance of external duties.

THE CEREMONY AS ENJOINED BY THE SAVIOR ADMITS OF NO SUBSTITUTION. The inflexible nature of a positive precept forbids it—The symbolical import of the rite is against it—No consideration of personal safety or convenience will warrant it.

LITERAL OBEDIENCE DOES NOT IMPLY THAT AN EXTERNAL ORDINANCE IS ESSENTIAL TO SALVATION. Baptists regard faith in Christ as a prerequisite to baptism—They adhere to immersion because the Savior commanded it, and not from the fear of being lost—Pedobaptists first changed the rite from immersion to pouring and sprinkling, because they considered it essential to salvation—Such is the importance attached to the rite by modern pedobaptists..... 304

RELATIVE ORDER OF THE RITE.

I. BAPTISM BEARS A RELATION OF PRIORITY TO THE COMMUNION. The apostolic commission—The practice and teaching of the apostles.

II. BAPTISTS FEEL BOUND TO OBSERVE THIS ORDER. They cannot extend church fellowship to pedobaptist churches—nor to those who commune with unbaptized churches—Objections answered..... 339

CONCLUDING REFLECTIONS.

SIMPLICITY and significance of the Christian rites. Dangerous tendency of error. Harmony of practice among Christians, to be restored only by promoting correct and enlightened views of the importance of positive divine institutions..... 365

APPENDIX.

NOTES REFERRED TO IN THE REVIEW, CRITICAL AND EXPLANATORY. Etymology of βαπτίζω. Baptism of the sun, etc. in the ocean. Import of ἀπὸ in composition with βάπτω. Meaning of σφαγὴ. Translation of βάπτω in Sophocles' Ajax. Import of βάπτω ἀπὸ. Baptism of Nebuchadnezzar in the dew. Translation of παραβαπτὰ. Use of βάπτω with the genitive. Baptism of a sword in the neck. Import of καταβαπτίζω. Meaning of βάπτω in Sirach. Translation of Mark 7: 3, 4. Baptism of the Holy Spirit. Testimony of lexicographers and translators to the meaning of βαπτίζω. Connexion of John the Baptist with the Kingdom of Christ. Import of ὑδάτα πολλὰ. Import of βαπτίζειν ἐν—εἰς. Import of καταβαίνειν εἰς—αναβαίνειν ἀπὸ. Baptism for the dead. Testimony of ecclesiastical historians to the primitive mode of baptism. Baptismal costume. Jewish proselyte baptism..... 370

INTRODUCTORY ESSAY.

THE celebrated author of "Ancient Christianity" has favored us with the following judicious remark: "No article of *worship, discipline, government, or opinion*, which, however well *attested* as belonging even to the *apostolic churches of the first century*, is no where alluded to or enjoined in the inspired Scriptures, can be binding on the church in after times; for we adhere to the belief, and *on this very ground renounce Romanism*, that, whatever our Lord intended to be of permanent observance in his Church, he has caused to be included in the canonical writings; for we may religiously believe that all points at once of great moment and of universal application, are so affirmed in Scripture as to carry the convictions of every humble and docile mind." This statement we cordially approve; and if Infant Baptism is no where enjoined in the inspired Scriptures, then, according to this learned pedobaptist's own showing, it never was intended by our Lord to be observed in the churches of the saints.

The following work is mainly occupied in the discussion of *Christian Baptism*—the manner and importance of *the original rite*. The style of the

book is good; the language is chaste and appropriate; the spirit in which it is written, is worthy of all praise; the arguments are forcible, scriptural, and well arranged; and having examined the proof sheets with great care, we confidently express the opinion that the author has said nothing which can justly offend any candid mind. It may be thought by some that a new publication upon *the vexed question* is uncalled for and unnecessary; others may say—we dislike controversy, and lay down the book as soon as they have read the title page; while many will exclaim, baptism is a non-essential, and we deem it wise to employ our time in matters of greater importance. Having been requested to write an Introductory Essay to Judd's Life and Remains, it seems to be proper to remove, if possible, these objections, with the hope that the volume may be at least carefully perused, and its merits be honestly scanned, before it shall be laid aside as useless lumber.

Baptism a vexed question. Who made it such? Not the King of Zion certainly. His Gospel was preached to the poor, and his precepts are level to the capacities of his humblest disciples. If doubt and perplexity have been thrown around the institution of baptism, it is because false canons of interpretation, unsound criticisms, or the prejudices of education, have obscured that which is written in the New Testament as with a sunbeam. The wayfaring man, though simple and unlearned, need not err therein. He has only to search the Scriptures for himself, and, untrammelled by human sophistry, to take the plain word of

truth as a lamp to his feet, and a light to his path; and he shall know whether the doctrine of Christian baptism be of God. While believers entertain different views upon this subject; while they are not known to each other as embracing *one Lord, one faith, one baptism;* there will always be a stumbling block in the way of CHRISTIAN UNION; for how can two walk together except they be agreed? Christian Union can only result from single-hearted obedience to the revealed will of Zion's King, and when the Saviour's prayer for the union of his friends shall be answered, of one thing we may rest assured—they will not then *receive for doctrine the commandments* of men; since Christ himself says, "ye are my friends if ye do whatsoever I command you." We deem it of great importance, therefore, that this long agitated question should be settled; and to that end, affectionately commend to every inquirer after the truth in this matter, *Judd's Review of Stuart*, because his ultimate appeal is to the Bible—the Book that shall end the strife, when wit and reason fail.

We dislike controversy. And so do we, when opponents dip their pens in gall; when sarcasm, and special pleading, and opprobrious epithets, are their chosen weapons. But must we not "contend earnestly for the faith once delivered to the saints," because some disputants employ carnal weapons? Ought not the truth as it is in Jesus to be constantly *opposed* to human error? We must be careful to observe the inspired rule, always "speaking the truth in love;"—

and this rule we think our author has strikingly exemplified. He has combined the *suaviter in modo*, with the *fortiter in re*, most happily; and if we could get nothing from his book but his good temper, we should be well paid for reading it. But we must not forget that Christ and his apostles, during their whole ministry, were every where engaged in *religious controversy*. They opposed the systems of Scribes and Pharisees, of Jews and Gentiles, and persisted in setting the truth of God over against the error of man, even unto the death. Are they not safe examples to follow? Can we better serve our generation than by treading in their footsteps? As long as the doctrines and ordinances of the Gospel are held in any esteem, and meet with opposers, so long must there be *controversy;* except where absolute indifference about religion and all its interests has taken possession of the mind. If God has any where enjoined *sprinkling as a Christian ordinance*, Pedobaptists are right to *contend for it;* but if infant sprinkling be a mere human dogma, as utterly unscriptural as transubstantiation or Mahomedanism, then Baptists, as witnesses for Christ, are under the most solemn obligation *to contend against it.* And this controversy, in the nature of things, can only terminate with the shout of victory! Truth and error will maintain the fight until the weaker dies. Believing as we do, that infant baptism is "part and pillar of Popery," and that of course they must stand or fall together; actuated by no other motive than a regard for the word and honor of Christ, and a desire to restore the order and purity of

primitive Christianity; instead of deprecating *controversy* with reference to the ordinance in question, we would have the subject frequently, calmly, and dispassionately discussed. Such discussion is as important as it is proper. An interchange of their different views, and a fair comparison of the arguments by which they are sustained, is the most likely method by which we can hope to bring the watchmen upon the walls of Zion to see eye to eye, and induce all the saints of the Most High to lift up the voice together.

But Baptism is a non-essential; and therefore many excuse themselves from reading, thinking, or conversing seriously about their duty respecting it. Prof. Stuart expresses himself somewhat differently, and defends infant sprinkling principally upon the ground, that *literal obedience is not essential in the case of external institutions.*

It has always been matter of astonishment to us that any who believe and venerate the sacred Scriptures, should esteem baptism, or any other requirement of God, of trifling moment. Certainly such an opinion cannot be derived from the Bible. Adam was commanded not to eat of the fruit of the tree of knowledge —it was but an apple—he thought it a small thing; he took it and did eat, and all the sin and misery of the human family, for time and for eternity, resulted from that single act of disobedience. Adam was mistaken when he deemed obedience to his Maker to be *non-essential*, even in so small an affair as eating an apple. In the tenth chapter of Leviticus we are informed that

there went out fire from the Lord, and devoured Nadab and Abihu, the sons of Aaron. And why were they cut off so terribly? Because "they offered *strange fire* before the Lord, which he commanded them not." They could not even change the kind of fire with impunity. If Christ has commanded his disciples to be immersed, who is he that ventures to change it into sprinkling or pouring, upon the bold presumption that *literal obedience is not essential?*

God commanded Saul "utterly to destroy Amalek;" but he spared Agag and the best part of the spoil. When rebuked for his disobedience, he alleged that he had *substantially*, if not *literally*, obeyed the Lord, for what he had spared was for a "burnt-offering." Was this conduct pleasing to the Almighty? Read and remember Samuel's reply. "Hath the Lord as great delight in burnt offerings and sacrifices, as in *obeying* the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubborness is as iniquity and idolatry; because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Let it be granted that baptism is not essential to salvation, if that be what the objector means; what then? Does he mean to say that he would not do any thing, if he could be saved without it? Is that Christ-like? Hear *him!* "I delight to do thy will, O God." There is a great mistake almost universally prevalent upon this subject. Men say, "baptism is a small mat-

ter—to alter or disobey it therefore is of no importance." This inference is false and wicked. An apple was a small matter, but Adam's eating it was a great sin, because he disobeyed a great God. The parent who should command a child to pick up a pin, if disobeyed, would not measure the offence by the size of the pin, but by the undutiful disposition which spurned the authority of a father. It is upon this principle, that believers' baptism, although not essential to salvation, is nevertheless essential to Christian obedience; and an attentive perusal of the New Testament will shew that the Apostles and first preachers of the gospel *uniformly commanded* as many as believed, "both men and women," to be baptized, as a test of their *obedience* to Christ, their Prophet, Priest, and King. "Whosoever therefore shall break one of these least commandments, and shall *teach* men so, he shall be called the least in the kingdom of heaven."

Before we pronounce any doctrine or ordinance of the Gospel to be *non-essential*, either in its breach or its observance, we must examine its results. "A grain of mustard seed, is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." A spark may ignite a world. "Behold how great a matter a little fire kindleth." In view of this test look at Infant baptism, and see what it hath wrought! It hath broken down the partition wall between the church and the world, and thereby cast up a way for "the man of sin;" it laid the foundation for

ecclesiastical national establishments, and the union of Church and State; for neither Popery nor national churches can exist without it. It looks with an unfriendly eye upon religious freedom and the rights of conscience; and in the nineteenth century incarcerates Oncken, and Moenster, and their companions in tribulation, in the cold dungeons of Germany and Denmark, with as much complacency as it banished Roger Williams from Massachesetts more than two hundred years ago. It has ministered to the soul-deception of millions, by teaching them that they were safe, and heirs of glory, and might be buried in consecrated ground, *because* they had been baptized in infancy. It is now the mightiest existing stumbling block in the way of evangelizing the world. It separates between the children of God at home, and between missionaries in foreign lands. It has laid hold upon Committees and Pedobaptist Bible Societies, and has passed a law, in direct opposition to the revealed will of Zion's King, forbiding βαπτιζω and its cognates *to be translated*, that under cover of barbarous words, *infant baptism* may be extended and perpetuated. It has converted venerable doctors of divinity, *men of high standing for piety and talents*, into lobby members at Albany, who have combined with other sectarians, year after year, to prevent the Legislature of New-York from granting a charter to the American and Foreign Bible Society; a benevolent Institution, sustained and conducted by Christians; and the single object of which is to aid in the wider circulation of the sacred Scriptures

in all lands. Who will any longer have the temerity to call baptism a *non-essential;* and more especially when they contemplate its influence upon the translation of the Bible for the whole heathen world, and the organization of independent Gospel churches upon the Apostolic plan?

The author of the following work had enlarged and enlightened views upon the subject of Bible translation, and took a deep interest in the discussion of the question before the Managers of the American Bible Society in 1835 and 1836. We became at that time intimately acquainted, and when the celebrated proscriptive Resolution of February 17th, 1836, was passed, we were appointed by the Baptist members of the Board who voted against the Resolution to draw up a Protest, which was afterwards signed by them all. As the principal part of this document was from the pen of Brother Judd, it is just and proper to publish it with his remains.

PROTEST.

The Board of Managers of the American Bible Society, on the 17th February, 1836, passed the following resolution, viz:

"*Resolved*, That in appropriating money for the translating, printing, or distributing, of the Sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version; at least so far as that all the religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities."

The undersigned, members of the said Board, and voting in the minority, request that the following may be recorded as their solemn Protest against the proceedings of the majority of the Board in the adoption of that Resolution.

Conscientiously believing, that every translator of the Bible is under a sacred obligation to regard the original Hebrew and Greek as the only standard, and neither to misrepresent nor conceal the least portion of Divine truth; but to transmit into his version, with all possible fidelity, the precise meaning of the inspired text,—believing too, that while the Constitution of the American Bible Society proposes to aid in the circulation of the Scriptures "in other countries, whether Christian, Mahommedan, or Pagan," it nowhere expresses any purpose of requiring that the translations into foreign tongues shall be conformed in principle to the English version;—

And further believing, that the Baptist denomination, as a constituent member of the Society, and upon the principle of a fair copartnership to which it has brought its full share of capital and of labor, is entitled to a proportion of the appropriations made for distributing the Bible at home and abroad; and that the adoption by the Board of any rule of action not recognized in the Constitution, and tending to exclude the said denomination from these advantages, is a violation of the constitutional compact, a virtual dissolution of the original firm; and on principles both of law and equity would oblige the American Bible Society to refund a proper share of the capital now in their possession;—

And also believing, that the Resolution in question, which was substituted for one previously reported, embracing only Baptizo and its cognates, and which, although of a less objectionable character than the former, as being professedly founded upon the *general principle* will nevertheless be found in its practical bearing to affect exclusively the *particular case*;—

Therefore, the undersigned, Members as aforesaid of the Board of Managers, do hereby protest against the principles and bearing of the said Resolution, and in vindication of their conduct assign the following reasons.

1. Because, though all the denominations represented in the American Bible Society agreed in the use of the English version, they did not agree to adopt it as the standard for translations into other languages.

2. Because the first article of the Constitution which states that "the only copies in the English languarge to be circulated by the Society, shall be of the version now in common use," impliedly disavows the idea of considering that version as the standard in other languages.

3. Because the framers of the Constitution, in their address to the people of the United States, having declared the great object of the Society to be the dissemination of the Scriptures "in the received versions where they exist, and in the most faithful where they may be required,"—in the work of foreign distribution *they* evidently contemplated a very different Rule from that adopted recently by the Board of Managers.

4. Because the translations made by the Baptist missionaries into the languages of different heathen nations, and against which this Resolution is especially directed, are in all instances correctly made; and are *therefore* not only the *most faithful*, but in some instances, the *only* versions in those languages.

5. Because the said Resolution, prescribing as it does a human standard as the rule of translation, requires a sacrifice of moral principle, in the execution of his important trust, to which no translator can consent without failing in his duty to God, and in fidelity to the souls of men.

6. Because, either to transfer the Greek word βαπτίζω, to which the reader can attach no meaning, or to render it am-

biguously, would as effectually conceal from the heathen the mind of God in relation to the ordinance of baptism, as though the word were in every instance entirely omitted.

7. Because the said Resolution implies that the versions made by Baptist missionaries are of a denominational or sectarian cast, and such as Baptists only could consistently use; whereas, it is well known that all the important *ancient* oriental versions, and many of the most valuable *modern* ones, render baptizo in the same manner; and that, exclusive of those made by the Baptist missionaries, the versions of more than one half of Protestant christendom at the present day are of a precisely similar character. Among these are the Syriac, the oldest existing translation from the original Greek; the Armenian, Georgian, Coptic, Sahidic, Arabic, Ethiopic, Amharic, Gothic, German, Dutch, Danish, Swedish and others.

8. Because the Resolution is partial and unequal in its practical bearing. It requires that the versions circulated by the Society shall be conformed in the principle of their translation to the common English version; and yet provides for the circulation of versions not conformed to that standard, in case that all the denominations represented in the Society can consistently use them; and of this consistency, the several denominations will be, of course, their own interpreters. If, therefore, the Pedobaptists think they can consistently use the German, Dutch, and other similar versions, there will remain no impediment to their distribution. The Board, then, are empowered by the Resolution to discard every translation made by the Baptists, while, on the strength of the provisionary clause, they may continue to patronize as many others of a precisely similar character as either necessity or interest may prompt them to circulate.

9. Because the rule prescribed in the said Resolution is impracticable. If, as it professes, it is designed for general

application, every one must see that it would not only be an exceedingly difficult task to re-translate existing versions and conform them all to the English standard; but that it would be utterly impossible to construct a version which shall, in every part and in all respects, be *consistent* with the *discordant* views of the various denominations composing the Society. And if its application is intended to be limited to the particular case of Baptizo and its cognates, it is with equal precision declared that the versions patronized shall be such that *all* the denominations represented in the Society can *consistently* use and circulate them. But the Baptists cannot, consistently with their religious principles, in *any case* where they are permitted to choose, consent to use or circulate any version in which an important portion of divine truth is concealed or obscured, either by non-translation, or by ambiguity of expression. The Resolution, therefore, while it prescribes a rule of action, presents at the same time an insuperable obstacle to its practical operation. Nor is this argument affected by the fact that Baptists use the common English version. Our circumstances and those of the heathen are essentially different. They are not philologists,—we are; they have not the Greek and Hebrew commentators and lexicographers to refer to,—we have; and if some, in our language, make baptizo mean to sprinkle, to pour, or to christen, we define it to *immerse;* and our definition, among the learned and the unlearned, the bond and the free, extensively prevails.

10. Because the Resolution not only bears an unkind aspect towards a denomination who, with a commendable zeal, have already translated the Scriptures into the living languages of more than one half the entire population of the globe; but is in fact a virtual repeal of the noble Resolutions of May, 1834, which contemplate giving to all the destitute families of the earth, within *the shortest practicable* period, the unadulterated word of

God; for if the labors of the Baptist denomination are to be discarded, we hesitate not to say that this benevolent design cannot be accomplished within the shortest practicable period; nay more—it can never be accomplished at all!

11. Because this Resolution exposes the Society, almost unavoidably, to the charge or suspicion of sectarian motives. For without pretending in the least to impeach the accuracy of the versions against which it is directed, the principal reason offered by its advocates when urging its adoption was, that Pedobaptists might have an opportunity of prosecuting their missionary operations, without let or hindrance, where the translations of the Baptists are in circulation. And surely a version that *purposely withholds* the truth, either by non-translation or ambiguity of expression, *for the sake of accommodating Pedobaptists*, is as really sectarian, as one that adds to the truth from the same motive; and consequently all such versions, with the exception of the English which is expressly agreed to by the constituent members of the Society, are as decidedly hostile to the spirit of the Constitution, as those that have "note and comment."

12. Because the consentaneous action of the two most powerful Bible Institutions in existence, in reference to the subject of affording aid to versions of the Scriptures made by Baptist missionaries, constrains us to regard this Resolution as tending ultimately to blot out of every Bible in the world, the testimony of the Holy Spirit in relation to a distinguishing ordinance of Christianity, and the first duty of a believer.

13. Because, the imperfection and injustice of the Resolution are strikingly manifested in the continued circulation of Roman Catholic versions, which are neither conformed in the principle of their translation to the common English version, nor can they be consistently used by the different denominations represented in the American Bible Society. They are characterized by the numerous absurd and heretical dogmas

of the Catholic sect; and yet the rule in question cordially approves of their extensive distribution, while the translations of pious, learned, and faithful Baptist missionaries, are rejected.

14. Because a measure which withholds from the heathen the word of life, and suffers them to hasten to the retributions of eternity, without a knowledge of God and of the way of salvation, simply because the volume it is proposed to give them contains the translation of a single term, to which only Pedobaptists object; but which, by the admission of all, cannot lead to any fundamental error, nor to a single invalid administration of a Christian ordinance, is obviously inconsistent with the benevolent character of the American Bible Society and with the spirit of Christianity.

The undersigned would conclude this their Protest, with a single hearted prayer to the Great Author of the Bible, who best knows how to guard and extend his own Truth, that we may all be guided by Him in the further progress of this most responsible and momentous affair.

We deem the arguments imbodied in this protest irrefragable and conclusive, and are astonished that they should either be opposed or contemned by any who profess to receive the Bible as the *only and all-sufficient Rule* in matters both of faith and practic.

In the Appendix, Note Fifteenth, our author has given the result of an examination of *many different versions* of the Scriptures, ancient and modern; to show that in translating βαπτίζω, *to immerse*, he is by them amply sustained. As these facts have an important bearing upon the baptismal controversy, we beg leave to confirm them by presenting the following table, prepared by Professor F. W. Gotch, now of Stepney College, England, in his admirable reply to Dr. Henderson's pamphlet on Biblical translations.

Icelandic uses a word meaning *cleanse*. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo*; though, with respect to the English, the words *wash* and *christen* were formerly used, as well as *baptize*."

Brother Judd remarks, page 408, "The Baptists, who have translated the Scriptures either in whole or in part in between thirty and forty languages of India have, I believe, invariably proceeded upon the principle of translating the word according to its proper and acknowledged meaning, *to immerse*."

This statement is not only correct, but may be given without the slightest doubt or qualification. All our missionaries engaged in the work of translation, have uniformly endeavored to give to the heathen, *in their own languages*, the pure word of God; and of course have never *transferred* any Hebrew or Greek words which were capable of being literally *translated*. Upon this subject, Brother Kincaid thus speaks,

"To *transfer* any part of the Scriptures, is to leave that part unintelligible, and is an impeachment of the Divine wisdom. The missionary who is translating the Bible for the heathen, must be faithful to God, faithful to his own soul, and faithful to unnumbered millions. Teach them, said the risen Savior, to observe all things whatsoever I have commanded you—*all things*—no discretionary power is given. Away with tradition—away with the authority of man—concede that one command of Jesus may be given up, or what is the same thing, be left *untranslated*, and you put into the hands of Antichrist a weapon before which you cannot stand."

Such is the concurrent testimony of Baptist missionaries, and if, because their translations, preaching, and practice *harmonize*, Prof. Stuart, and other pedobap-

tists cry out *sectarian*, we can only say, *that name* belongs to those who pervert or conceal the original for the purpose of favoring *a sect;* and not to those whose single aim is to give to others the precise Revelation which God has given them; without *adding to*, or *taking away from*, the words of His Book.

As Prof. Stuart is pleased to call baptism the *sectarianism* of our denomination, it is gratifying to see how completely this charge is refuted in the following Review; and to make assurance, on this point, doubly sure, we adduce a few sentences from the late W. Greenfield's defence of the Serampore missionaries. After stating that he was neither a Baptist nor the son of a Baptist; after a critical examination of many ancient and modern versions of the Bible; this learned superintendant of the translating and editing department of the British and Foreign Bible Society, thus writes;—

"I trust that these observations will suffice to exonerate the Serampore missionaries from the charge of bigotry and sectarianism, in thus conscientiously rendering βαπτίζω, *to immerse*. Bigotry, that is 'blind zeal or prejudice,' they cannot justly be accused of, while they have the primitive sense of the term, and the rendering of so many ancient and modern translations as the foundation upon which they have grounded their version. Nor can they consistently be charged with *sectarianism*, while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, and others, together with the church of England itself. If they be bigots, I know not what name the advocates for pouring, or sprinkling, *who have no such basis to rest on*, merit; and if theirs be *a sect*, it must be confessed to be a very ancient and a very extensive one."

This testimony of one of the best scholars of the age though not a Baptist, we trust will exert a salutary influence even upon Prof. Stuart himself.

The smaller pieces in this volume are all interesting and edifying; and the treatise on the Lord's Supper and Strict Communion is calculated to be extensively useful. The arguments are scriptural; and the popular objections are fairly stated and satisfactorily answered. The Review is characterized by sound criticism and logical reasoning, *by which alone* we think Prof. Stuart has been triumphantly driven from every position he has taken in defence of Sprinkling for Baptism. But we will no longer detain the reader from the book itself; he will find its commendation written in its own intrinsic excellence. The Author was dear to our hearts; we loved him tenderly and truly, as a brother in Christ. he is gone—but though dead, he yet speaketh—and in sending forth this revised edition of his works, we would, in his own words, commend it to the candor of the Christian public, and especially to the favor of Him, without whose blessing THE BUILDER LABORS AND THE WATCHMAN WAKETH BUT IN VAIN!

S. H. C.

MEMOIR.

CHAPTER FIRST.

PARENTAGE—EARLY TRAINING—CONVERSION.

WILLARD JUDD, the subject of this memoir, was born in Southington, Conn., Feb. 23, 1804. His parents belonged to the middle class of society, possessing "neither poverty nor riches." But they were hopefully pious, and reared a family of ten children, seven sons and three daughters, removed alike from the evils of affluence and want.

Willard was from infancy a person of slender frame and feeble constitution. On this account he was never designed for the agricultural pursuits of his father; and being diverted, by the feebleness of his health and the serenity of his mind, from the ordinary amusements of childhood, he very soon acquired a relish for the more quiet entertainment of books. During the first years of his pupilage he was taught in the primary school; and here his progress in the rudiments of learning was such as afforded the promise of success in the

pursuit of a liberal education. Such is the testimony of his instructor, in the following extract from Rev. David Wright:—"I went to reside in the neighborhood of Mr. Judd in the autumn of 1814. I had no particular acquaintance with Willard until the following winter, when he was a pupil in my school. He was then a person of innocent deportment and amiable disposition, commanding the good-will and esteem of all his associates. He was remarkably free from youthful levities, and seriously disposed towards religious truth. He manifested more interest in the prosecution of his studies than in any other employment. In the development of his mind there was evidence of promising talents, and I looked forward with pleasing anticipation to the future history of one in whom I had become so early interested."

About this time Mr. Judd experienced a change of heart. The account of his conversion is full of interest. We give it in his own language:—"From a very early period of life I have had some idea of my accountability to God. But never did I have any adequate conception of my guilt, or any just apprehension of the consequences of sin. At the commencement of the late revival, while some were inquiring what they must do to be saved, and others were rejoicing in hope, I began to realize that the business of life is to prepare for death and eternity. My view of God's law was changed. I had felt no cordial acquiescence in its requirements. But then I saw 'the commandment to be holy, just, and good;' and I would not have altered 'one jot or tittle' of God's law, notwithstanding it was to me 'the ministration of death.' I knew that unless God in mercy pleased to save me, I must perish. Mercy was my only plea. But I had neglected the offers of salvation, and slighted the Savior; how could I hope

for pardon? Others found peace in believing; I still continued to pray, although my grief was unmitigated, and I saw no reason to hope."

If such be the experience of a youth who was, in the estimation of his instructor, "a person of innocent deportment and amiable disposition, free from youthful levities and seriously disposed towards religious truth," how dreadful is the condition of one who, having "trodden under foot the Son of God, counted the blood of the covenant, wherewith He was sanctified an unholy thing, and done despite to the spirit of grace," stands at last on the nether verge of hell, where ten thousand midnights roll their mingled gloom along a starless sky! But

> "Tho' sunless, moonless, starless, seem
> Each sinner's lonely state,
> There is a light whose cheering beam
> Its gloom can dissipate;
> It comes with healing on its wings,
> And heavenly radiance round it flings."

The sentiment of these beautiful lines was verified in the case of Mr. Judd. Continuing the account, he says:—"One evening, while reflecting on my condition, and praying for pardon, being overcome with anxiety, I fell asleep; when I awoke the shades of night had passed away, and with them the deeper shades of despair. I saw Jesus, and knew Him as my Savior. The burden of my soul was removed, and all within was peace. I longed to have others embrace the Savior, that they too might know His preciousness. When I realize what the Lord has done for me, my heart overflows with gratitude to Him. Life seems too short for His service and His praise. I rejoice in the thought of eternity. The Bible is unspeaka-

bly precious. The society of Christians is my delight. I wish to make a public consecration of myself to God, and to take my lot with His people."

Here, in the simple story of the convert, we have some account of that change by which the soul is translated from the dominion of darkness into the kingdom of God's dear Son. At first the mind is carnal, "not subject to the law of God;" then it is weighed down under a sense of guilt, arising from the conviction of sin; and finally it rejoices in the assurance of pardon, afforded by a consciousness of "delight in the law of God after the inward man." Having become a believer in Christ, Mr. Judd was "buried with Him in baptism," by Rev. David Wright, pastor of the Baptist church at Southington.

At the age of fifteen he entered the Academy, where he remained about one year, as constantly as the state of his health would permit. During this time his attention was devoted to the higher branches of Mathematics and the English language, together with the rudiments of the Latin and Greek languages. Here he was very much hindered by ill health. Once he was compelled to abandon his books, being unable to resume them for some months, and then only with considerable abatement of his application. When sixteen years of age he left school and engaged in the business of teaching, which he continued until he entered the ministry.

Thus furnished with the elements of an education, he was obliged, in feeble health and encumbered with the duties of a profession, either to prosecute his studies alone, or relinquish them, and be tantalized with the thought of a rich repast, just beyond his reach. Under all these embarrassments he was undaunted. For he was imperceptibly, and I might almost say, irresistibly, borne on by a quenchless and ever-growing

thirst for knowledge. That high and ever-during motive of the student, the love of learning, sanctified with a desire for usefulness, had become his ruling passion. It was the arbiter of his will. Aye, it was the ground of his success and the occasion of his decline. The same power that moves the Sun from out his chamber, and bears him upward to the zenith, brings him down in his decline, and hides him again in the pavilion of night; so the martyr-student is swayed by a passion, which first raises him to eminence and honor, then consigns him to an early grave.

The following admonitory advice of Mr. Judd, taken from one of his letters, was given from his own experience, and shows that he was painfully sensible of the existence and power of such a passion:—"Be not disheartened by apparent difficulties. Others have surmounted obstacles as great as yours; and you can surmount them if you have health and resolution. But do not sacrifice your health to study, wherever you may be; and when away from study let the mind be free, for it needs rest. If your application be too constant, enervation of mind and debility of body will be the consequence. I find it difficult, when engaged with a subject that interests me, to relax my mind at all; but *it always preys on my health.*"

CHAPTER SECOND.

CHRISTIAN EXPERIENCE—CALL TO THE MINISTRY—SETTLEMENT IN SALISBURY.

The religious experience of Mr. Judd, for some time after his baptism, may be gathered from the following extract:—"For some time after my connection with the Church, I enjoyed such peace of mind, I almost forgot that there was a warfare to be endured. But I was soon apprized of the fact that my foes were not all subdued. When I would do good evil was present with me. I found a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin. Although I never relinquished my hope, yet I experienced many hours of darkness. To be filled with a sense of my sinfulness, and almost to despair of the Divine favor, was a sore trial. But for God in the darkness of such an hour to reveal Himself as my Father, gave me stronger confidence in His mercy, made communion with Him infinitely sweeter, and the name of my Redeemer a hundred-fold more precious."

On comparing his religious enjoyment after some years' experience with what he realized in the day of his espousals, he made the following reflections:—"In my early experience I had more precious seasons of enjoyment than I have now: more ravishing views of the Savior, a livelier apprehension of

His glory, and a greater elevation of religious feeling. 'In many things we all offend.' How emphatically true is the apostle's declaration! Humiliating thought! The best Christian in the world, the most humble and devoted follower of Christ on earth, is imperfect.

"For some time after I entered on the duties of a Christian life I was extremely reluctant to bear the cross. This, however, did not arise from any unwillingness to obey the Savior, but from the fear of man. Being naturally bashful, I often yielded to that propensity in the neglect of duty, and gradually lost that sense of divine things which I once felt. My relish for devotional exercises in a great degree subsided. In this condition I languished more than a year; and it is a wonder that God did not leave me entirely to myself. But it pleased Him to rouse me from my lethargy, and make me sensible of my obligation to His grace. I now look back on the perils of that devious path with heartfelt gratitude for my deliverance; and I am resolved to be henceforth more watchful, and to live more worthily of my high vocation."

Here a new-born Christian, in the exercise of his first love, is thrown off his guard by the illusive thought that he has no more foes to face, when a natural and powerful propensity is made the instrument of his seduction from the path of duty. One such example ought to put all others on their guard against the wiles of Satan.

In the fall of 1823 Mr. Judd left his native state, and settled in Canaan, N. Y., whither his parents had previously removed. He still continued in the business of teaching. But about this time he began to think it was his duty to preach. The light in which he then viewed the work of the ministry, and the estimation in which he held himself as a candidate for the

sacred office, are set forth in the following extract:—"The interests of the Church lay near my heart, and I felt anxious to be employed where I could best promote them. I longed to see Christians more active. Nothing seemed so important as the cause of Christ; and nothing was more desirable to me than to be instrumental of its advancement. I was impressed with a sense of the value of the soul; and I felt anxious that sinners should become sensible of their condition. I could not feel myself justified without lifting up my voice to admonish them; and I often experienced peculiar enlargement of soul in pointing them to the Lamb of God. Thus, when I considered the nature of the work, and the object of it, it seemed desirable; but when I realized my own insufficiency and unworthiness, I could not help shrinking from such fearful responsibility. Indeed, I should have relinquished the idea, at once and forever, had I not felt impelled by a sense of duty. After much prayerful deliberation, I came to the conclusion that I could not engage, with the satisfaction of my conscience, and the favor of God, in any other calling, to the neglect of the Gospel ministry. From such a conviction of duty I presented the matter to the church for counsel and advice."

The course pursued by Mr. Judd, in this case, lies between two extremes. Some are too modest to make known their convictions of duty; while others are too independent to regard the advice of their brethren. But if ever a young man needs counsel, he does in the deliberation of this subject. He loves the cause of Christ, and prefers Jerusalem above his chief joy. He considers the value of the soul, and the responsibility of Christians; and desires to be useful in pointing sinners to the Lamb of God. The work of the ministry seems to him of the greatest magnitude, and himself "less

than the least of all saints." Yet the conviction is upon him, and he cannot remove the impression, that he ought to preach. It is proper that he should take counsel of the Church in a matter of such moment. And he who feels himself independent of such counsel ought to be suspicious of his own convictions.

But here the Church is sometimes at fault. Some cases in which young men need the advice of their brethren are wholly neglected, while in others the action of the Church means neither one thing nor the other; as her subsequent course of treatment proves. The fact is, in such cases, that many do not like to act at all; and the church as a body, when it is possible, evades the question; thinking to escape from the responsibility of its decision. But she might as well think of throwing off her allegiance to God; for the responsibility is inevitably upon her, and she is bound to deal faithfully with all her sons, whose minds are tried on this subject. She is commanded to "pray the Lord of the harvest that he would send forth laborers into His harvest;" and she is under no less obligation to guard her ministry against the intrusion of men designing in their motives or mistaken as to their calling, as well as to guide by encouragement and instruction the minds of all who bear credentials of Divine authority.

The Baptist church of Canaan, having become acquainted with Mr. Judd, and believing that he was called of God to preach the Gospel, set him apart as a candidate for that work in the spring of 1826. He soon after removed to Herkimer county, where he commenced preaching alternately in Salisbury and Oppenheim. Here he continued his labors for several years, and was eminently useful in the ministry. In Oppenheim he enjoyed the fullest confidence of the people; and the church, "walking in the fear of the Lord, and in the

comfort of the Holy Ghost, was multiplied." In the church of Salisbury there was at that time only a small band of disciples. It had been a large and flourishing body, but through dissension or defection the number had become very much reduced; and the people had been some time without a pastor. But the interest was soon revived, and the church again moved forward in the regular observance of the Lord's Supper.

The following account is taken from one of Mr. Judd's letters, in which he relates the circumstances that led to his settlement in Salisbury:—"You must have learned from your intercourse with the world, that persons may err in the two opposite extremes of familiarity and reserve. While one disgusts all with his excessive sociability, the other offends many by his coolness and indifference. The former delights in relating his own history, displaying his knowledge and his acquaintance with the world. The latter enjoys himself best in seclusion; and seems almost as frugal of his intellectual stores as the miser is of his gold and silver.

"He who knows how to observe a proper medium between these extremes, so as not to incur the charge of being either impertinent or unsocial, is qualified, in a very important respect, for pleasing and profitable intercourse with the world. It is an accomplishment which ought to adorn the character of every Christian. A disciple of the meek and lowly Jesus should seek not only to cultivate his mind, but to render his external deportment agreeable. He should study to unite the principles of Christian courtesy with those of common civility.

"As you hinted that my former letter was deficient of information respecting my employment and prospects, I will now speak more particularly on these points.

"When I left you in Canaan, I thought of making a settle-

ment somewhere in the western part of this state, but from all I could learn, it appeared that the churches there were already better supplied than those in this region. For some years past ministers have been moving westward; and the consequence is, that the churches in the eastern part of this state, and in New-England, are more destitute than those farther west.

"As for myself, I shall probably remain in Salisbury until next fall. I am not teaching, as you supposed. Ministerial duties demand my whole attention; and, indeed, my health would not admit of any additional labor. I have an affection of the lungs, which first manifested itself in the summer of 1825, and threatens to retard, and perhaps arrest, my labors in the ministry. I am at present very agreeably situated. My library is small, and, owing to the weakness of my eyes, I am not able to read as much as I could wish; but my books are well selected, and, when I am able to read, I endeavor to improve my time to the best advantage.

"As to the future, I know not what awaits me. 'Hitherto the Lord hath helped me,' and if I continue to trust Him he will not forsake me. I wish to cast my care upon the Lord, who is infinite in wisdom, power, and goodness.

"In respect to religion among us, we have some reason to be encouraged. Our meetings are well attended, and the people manifest an unusual interest in the ministrations of the Divine Word. I am glad to hear of another accession to your church. But, my dear brother, we must not forget, that with the increase of members there is a corresponding increase of responsibility."

The Christian resignation so conspicuous in this letter was eminently characteristic of the author. He was accustomed

to hold himself in suspense respecting events of doubtful issue, thus becoming superior to disappointment. The object of his anxiety was to know and do his duty; and being conscious that he had done what he could, he met the allotments of Providence, whether prosperous or adverse, with meekness and resignation.

The following letter was written to Rev. Rollin H. Neale, soon after the death of his parents:

"My dear Brother,

"Your letter was duly received, and it afforded me much pleasure to hear from you. The Lord, it seems, has caused you to drink the cup of affliction. Your parents are no more. But we have reason to believe that while their bodies rest in hope, their sainted spirits are in heaven, rejoicing in the full fruition of that bliss which they but faintly anticipated in this vale of tears. Doubtless you have many lonely hours from this bereavement. But, my dear brother, put your trust in Him who is the Father of the fatherless. His 'grace is sufficient for thee.' Let that Gospel which you preach to others impart consolation to your own soul. These light afflictions may work out a far more exceeding and eternal weight of glory. Although no affliction for the present seemeth joyous, but grievous, yet it may be designed for your good, and afterward yield the peaceable fruits of righteousness. Being taught by experience the uncertainty of the dearest earthly possessions, you will learn to prize more highly the inheritance of the saints in light. And by your own sufferings you will learn that important lesson of Christian sympathy—'to weep with those that weep.'

"I rejoice that God, who called you into His kingdom, has 'counted you faithful, putting you into the ministry.' There

is no calling more honorable, and certainly there is none in which you can be more useful. 'Christ and Him crucified' is the theme. 'Hosannah to the Son of David,' is the acclamation of the Church on earth, and saints above respond, 'Worthy is the Lamb.'

"It is now about one year and a half since I commenced my labors with the church in Salisbury. My health is at present quite delicate; but the cause of Christ is precious as ever, and I am willing to wear out this feeble frame in His service, if I may but be the means of saving some souls. My mind is intent on preaching the Gospel; and I am sure that nothing can afford me greater satisfaction, on my death-bed, than to know that I have been the instrument of good to the people of God, and of salvation to the impenitent. But sometimes I have such an overwhelming sense of the greatness of the work, and of my own weakness, that I should wholly despair, had not He who bade His servants go forth, kindly added, 'Lo, I am with you alway.'"

This letter is characterized not more by the sentiments of a well-informed intellect, than by the sympathies of a warm heart. The author was himself no stranger to affliction; and the spirit which he breathes in this epistle was apparent in all his conduct, imparting to his character the truest life and loveliness of religion. His own sufferings were borne with the meekness of a Christian, and he was ever ready, nay, anxious, to relieve the wants of others. No sacrifice within his power was too costly for him to make in the alleviation of human woe. Moved by the spirit of his mission, he followed the example of Christ, who, when He was on the earth, "went about doing good."

CHAPTER THIRD.

DIARY—RESIGNATION AND RETIREMENT—GIFTS IN THE MINISTRY.

The diary of Mr. Judd, which was written for himself alone, cannot be published entire. But some extracts may be inserted here, which will keep up the thread of our narrative, and make us familiar with the author in his daily walk, laying open the secret springs of his action and enjoyment, during the most important period of his ministry.

"1828, July 12. Met in covenant meeting with the brethren in Salisbury. Was somewhat encouraged. Proposed to have them resume their travel as a church. A special meeting was appointed to consider the subject.

"16. Met in special church meeting. The meeting was well attended, and the brethren agreed unanimously to move forward in the regular observance of the Lord's Supper.

"28. Have just returned from the funeral of Mrs. C. She died yesterday morning, after a long and painful illness. It affords us comfort to think that we are not to live always in this vale of tears. Indeed, we should with difficulty endure the trials of our present state, during the little time allotted us here, did not the light of eternity fling its radiance on our path. The child of God, favored with foretastes of heaven, is comparatively happy, though he linger still on the shores of

time. But superlatively blessed are they who enjoy the fruition of heaven. Such, we trust, is the state of our departed sister. With us she is no more. She has finished her course on earth, and gone to her home in heaven. May the event of her death be sanctified to her brethren that survive, especially her unworthy pastor. For to each one of us also the trying hour must come. May we all be ready, that when the time of our departure is come we may hail the messenger of death as the harbinger of heaven.

"Aug. 23. United with the Baptist church of Salisbury. This is the third church with which I have been connected. It is a source of satisfaction to me, that I am permitted to have a name and place among the people of God. 'One thing have I desired of the Lord, that will I seek after—that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.'

"Nov. 5. My thoughts of late have been very much taken up with the contemplation of divine things. This world appears to me of little worth, and a good hope through grace of infinite value. Jesus has taken away the sting of death, and conquered the grave. Have not such full evidence of my adoption as I could wish; but I cherish the hope that my 'life is hid with Christ in God,' and that 'when He shall appear, I shall be like Him.'

"31. Feel oppressed at my lungs. When disease threatens, I am more sensible of the uncertainty of life. I often speak to others respecting the power of Christian faith to overcome the fear of death. The Lord grant me a large measure of that faith, and grace equal to my day.

"1829, Jan. 1. This day commences a new year. Within the last year many have finished their course on earth. But

I am still numbered among the living. And thus far my life has been crowned with the loving-kindness and tender mercies of the Lord.

'How happy all thy servants are.
How great thy grace to me!
My life, which Thou hast made Thy care,
Lord, I devote to Thee.'

"Whether I shall live to see the close of this year is known only to God. Nor do I feel any special anxiety respecting it, if I may but live in newness of life, and fill up my days with usefulness.

"April 19. Have been reading the Missionary Magazine. It brings heart-cheering news from Burmah. The time cannot be far distant when Zion's King shall reign in the hearts of all people. But much is yet to be done before this millennial day will dawn on the world.

"It grieves me to know that some deny the Divinity of the Son of God. The day is coming in which 'every tongue shall confess that Jesus Christ is Lord, to the glory of God, the Father.' While infidels reject and deride the Savior, it behooves His disciples to live holy lives, devoted to His cause.

"June 9. Have had more real enjoyment of late than formerly. Never have felt more satisfaction in pointing penitent sinners to the cross of Christ, or experienced greater joy in their conversion. If the display of Divine grace in the conversion of sinners affords such felicity on earth, what must be the weight of glory reserved for the people of God in heaven! Thanks to God for His unspeakable gift!

"21. Preached on experimental and practical religion, and baptized two converts. What is more heart-cheering to the Christian than to see precious youth devoting themselves

to God, and following in the footsteps of the Redeemer! It is one of the most precious privileges that I enjoy, to wait on such in the ordinances of the Gospel. It is my delight to be their servant for Jesus' sake.

"The services of the day have quite exhausted my bodily strength; but the inward man, I trust, is renewed. My health is feeble, but God will sustain me, and strengthen me, as long as he has anything for me to do in His cause; and I have no wish to remain longer. 'Be thou faithful unto death, and I will give thee a crown of life.'

"July 15. My health continues poor, and speaking affects my lungs more and more. The harvest is great, and I feel reluctant to leave the field, even though it be but for a few weeks. But I must be resigned to the dealings of Providence. Perhaps a little remission of my labors may enable me to resume them with more energy and success. The event, however, is known only to God. He may soon call me to give an account of my stewardship. My only hope is in Christ Jesus. He is my advocate with the Father.

"1830, Feb. 23. Another year of my life is gone, to return no more forever. The Lord still continues His kindness and compassion towards me, notwithstanding my unfaithfulness and disobedience. I have 'an evil heart of unbelief, departing from the living God.' It is now four years since I entered the ministry; and although my labors do not seem to be altogether in vain, yet I feel very weak and unworthy. But may the Lord make me an humble instrument of salvation to some precious souls, as the seal of my ministry, and the crown of my rejoicing. My heart's desire and prayer to God for Zion is, that she may prosper. It is pleasant to see Christians of different denominations,

instead of cherishing feelings of party interest, striving to gether for 'the unity of the spirit, in the bonds of peace. Frequent intercourse and friendly correspondence tend t remove prejudice, and to create mutual confidence. God i indeed the source of our comfort, but He has made us depend ent on each other for its enjoyment. It becomes us, there fore, to be helpers of each other's joy; especially, to avoi whatever may wound the tenderest feelings. We are too ap to think that our conduct concerns no one but ourselves Under this impression many neglect some of the most impor tant duties of religion, and thus blight the prosperity of Zion

"Sept. 20. Feel more deeply impressed with the impor tance of using my utmost endeavors to promote the interest of religion. 'To do good, and to communicate,' should b the Christian's motto. As servants of Christ, we have n allegiance to this world; but we are bound to do the will c God, unmoved by the favor or the frowns of men. A fe years, at most, will give our memories to oblivion. No need we be anxious to leave our names on earth if they b but registered in the Book of Life.

"1831, Jan. 1. A new year has come, and it is a fit time to pause and ponder upon the past. Heaven was never more bounteous; but O! how unworthy, and ungrateful, the recip- ient! May the Lord quicken me to greater diligence and devotion. It gives me satisfaction and pleasure to presen the claims of religion in my private intercourse with the peo- ple; and I find more serious attention to religion among them now than I have seen before since my residence in Salisbury. 'O! Lord, revive thy work.'

"March 10. Have just read the memoirs of Samue Pearce. I have seldom found a book of the kind more inter

esting. He was a man of extraordinary worth, distinguished for his amiable disposition and ardent piety. He was cut down in the morning of life. It is painful to part with young men so well qualified for usefulness. But the Lord knows best how long to employ His servants in this world, and when to call them home. Would that I had all the fervent love and heavenly-mindedness which were so conspicuous in the devoted Pearce.

'Teach me to know, and feel, and see,
Thy worth—the paths which thou hast trod;
My beacon on life's ocean be,
To lead my trembling steps to God.'

"June 16. Have just heard of a precious revival in my native town. It is joyful news. May it please the Lord to revive His work in Salisbury. Although everything else may be flourishing, if Zion languish I am unhappy.

"June 22. Attended a general meeting with the church in Salisbury. The pastors of several churches were present. The Word was preached in demonstration of the Spirit, and with power. Many fervent prayers were offered; and I cannot but hope that great good will result. But we must humble ourselves before God for our sins, or He will not answer our prayers, though we be ever so importunate. I am resolved to be henceforth more zealous in preaching, and more faithful in pastoral duties. Hitherto I have been too much inclined to think that some errors in religious doctrine were so firmly rooted in Salisbury, that they could not be eradicated. It is wrong to indulge such thoughts. For God is able to sweep away the last vestige of error. This we should pray for and expect. A meeting of more solemnity

has never been witnessed in Salisbury. The fruit of it, I trust, will be glorious.

"July 17. Attended a meeting at Eatonsville, in which the power of God was manifested as I never saw it before. This, the last day of the meeting, has been one of great interest and solemnity. The house was full; and all seemed to be impressed with a sense of the Divine presence. My feelings, as I entered the pulpit, were indescribable. The impenitent, as they looked on, listening to the voice of prayer, and the songs of praise, seemed to say, 'What meaneth this?' 'We never saw it on this fashion.' The anxiety of their minds was clearly traceable in their countenances. When life and death were set before them, there was manifestly a struggle between the convictions of duty and the inclinations of a corrupt heart. O! how important must be the bearing of a decision, made under such circumstances, on the destiny of the soul!

"The meeting is now closed, and all its transactions sealed up unto the Judgment of the great day. The fruit is precious. Many have been hopefully converted to God. And if Christians, who go from this meeting, carry with them a savor of elevated piety, and do what they can to promote the cause of religion in their respective towns and neighborhoods, no one can calculate the benefit which will result from this convocation.

"1832, Jan. 1. Have been in Salisbury about six years. I feel a growing interest in the welfare of this people, especially the precious youth. The Lord has given me some tokens of His favor, and some reason to believe that my labors are not in vain.

"June 25. Have just closed a meeting of fourteen days with the church in Salisbury. It has been one of the most

interesting in all this region. The Lord has at length heard the prayers of His people in behalf of Salisbury. A general inattention to religion, and the prevalence of infidelity, have caused many among us to weep bitterly in solitary places. But some have been expecting a revival of religion. May the Lord continue this work of grace, until every stronghold of sin is broken off, and the whole community is marshaled in one phalanx under the banner of Immanuel.

"July 22. Lord's Day. Baptized six more willing converts, and presented the hand of fellowship to twenty-nine members; after which all united in commemorating the dying love of Jesus. It was a precious season. I have never seen more mutual attachment among the brethren, or deeper anxiety for the impenitent. On the whole, this has been as interesting a day as we had two weeks ago. Things appear more and more encouraging. I still hope the work will go on, until all share the grace of life. I feel exceedingly weak and unworthy; but my trust is in God, who is able to make me a faithful and useful minister of the New Testament.

"1833, Feb. 8. To-day I attended the funeral of William C. Brockett, son of Zephi Brockett, Esq., of Oppenheim. He was a young man, only nineteen years of age. Possessing an amiable disposition, his uniform kindness won the esteem and affection of all who knew him. But neither the ties of friendship, nor the attention of friends, could shield him from the invasion of disease, and the shafts of death. He is no more. And a numerous circle of relatives and friends are left to mourn his departure. But they 'sorrow not as those who have no hope.' For they have reason to believe that our departed friend is removed from this world of turmoil to the saints' everlasting rest. He cherished a hope in Christ which

supported him in sickness, and sustained him in death. It was a 'good hope through grace.' The scene of his departure was truly affecting. Just before he left, he said to those who were standing at his bed-side, that he was dying, and wished the family to be present. They were called; and when all were gathered around, he took them severally by the hand, and bade them an affectionate farewell; at the same time entreating them not to weep for him, as he should soon be at rest. On being asked if he was afraid to die, he replied with great emphasis: 'O! no, I'm not afraid to die; I'm going to be with Jesus.' Thus he left us in the confident hope of a blissful immortality. O! 'let me die the death of the righteous, and let my last end be like his.'"

Mr. Judd continued his labors with the church in Salisbury until the spring of 1835, when the enfeebled state of his health compelled him to retire from the field. Thus in the short space of nine years, and at the early age of thirty-one, he nearly finished his work in the ministry. He was never again able to resume his labors as a pastor.

As a preacher he was acceptable and useful. In the exposition of Divine truth he seldom failed to present his views with such clearness as commended them to the understandings of an intelligent audience. In the application of truth he united the faithfulness of an ambassador with the kindness of a Christian. So that his preaching was eminently practical; abounding with instruction and argument to enlighten and convince the understanding, and presenting the most pungent appeals to the heart. His sermons were generally well studied, but rarely written. His manner in the pulpit was somewhat stiff. This was owing partly to the want of instruction, and partly to the exclusiveness of his attention to the subject-

matter of his discourses. So it would seem from the facts in the case, and from the advice which he gave to a student in the ministry, contained in the following extract:—"Endeavor to acquire the habit of feeling, when speaking in public, regardless of your language and manner. If, instead of being wholly absorbed with the subject, you allow your mind to be criticising on your language and manner, as you go along, your thoughts are divided and your fervor is cooled; so that, whatever you may gain in accuracy, you lose a hundred-fold in interest. I mention this because it is an exceedingly common fault with men of studious or cloistered habits. Probably it is owing to this that the most learned men are often the least interesting, and in some respects, perhaps, least useful, preachers. Afraid of an off-hand manner of speaking, they will not give the imagination play, but detain themselves to cull and prune as they go along; and the result is, that the mind, thus habitually hampered, loses its elasticity, till they can finally do but little except with the pen."

As a pastor he was universally beloved. It was his aim, in his intercourse with the people, to be useful. "To do good and to communicate" was his motto. And although he was specially devoted to the interests of his own people, yet his attention was not confined to any one class of community. But associating with Christians of every denomination, and with such as made no profession of religion, he became acquainted with the people generally, gained their confidence, and oftentimes brought them under the influence of his ministry. His attention to the poor and the sick, the youth and the aged, bespoke the goodness and fidelity of a kind-hearted pastor, and drew around him the warmest sympathies of an affectionate people. During the whole period of his ministry

in Salisbury peace and harmony prevailed in the church. in any event brethren were at variance, he was among the fir to know it, endeavoring not only to adjust the matter of di ference, but to heal whatever wound there might be in t mind of either party. Thus he removed the first causes difficulty, which might otherwise have destroyed the peace a harmony of the church. For it often happens that the greate difficulties grow out of small beginnings; just as from t little kernel springs the tree, whose massive trunk, with boug imbosomed in the clouds and roots deep-struck into the sol earth, defies the blast, and gathers strength from age, wit standing all but the bolts of heaven. It is easier to crush th acorn than to uproot the oak.

CHAPTER FOURTH.

JUDD'S REVIEW OF PROFESSOR STUART—HIS STYLE AND SCHOLARSHIP—PROTRACTED ILLNESS—PARTIAL RECOVERY—ENGAGEMENT IN THE SCHOOL AT WYOMING—SUCCESS IN TEACHING—LAST SICKNESS AND DEATH.

After leaving Salisbury Mr. Judd went to Philadelphia for the purpose of enjoying the advantages of the public libraries in that city; thence he came to New-York, where he spent the following winter. Here he published his "Review of Prof. Stuart on Christian Baptism." This work was favorably received. We copy the following notices of the book from the Christian Review, New-York Baptist Register, and American Baptist. "This work is creditable to the scholarship, industry, and Christian spirit of its author. It is a valuable contribution to our stock of works on the subject of baptism." "Every Baptist ought to have a copy of it. There is nothing superior to it, of the same size, on the subject of baptism, in our language." "As to the general character of the work, the reader will find, in addition to its beautiful and uncommonly correct mechanical execution, evidence of extensive research, nice discrimination, diligent comparison, close thinking, and candid argument. The author detects numerous mistakes and inaccuracies in Prof. Stuart's facts,

and effectually overturns not a few of his conclusions. We esteem Mr. Judd a good writer." Dr. Judson of Burmah says, in writing to the author: "I have taken great pleasure in reading your excellent 'Review of Stuart.' It contains much original and really valuable matter." The distinguishing characteristic of this work, as a controversial treatise, is that lovely spirit which never claims infallibility for its possessor, while it mantles the faults of others with the beautiful charity of the Bible.

In justice to the author we must here notice a mistake of the Christian Review. He is there censured for presuming to publish a "Review of Stuart" after the "Examination of Stuart," by Prof. Ripley. This must have been done from a misapprehension of facts. For although Prof. Ripley's book was published before the appearance of "Judd's Review," *in its present form*, yet "Judd's Review" appeared in the New York Baptist Register before Prof. Ripley's work was even announced as forthcoming. The right of priority, therefore, belonged to Mr. Judd. And with a knowledge of the facts in the case the Christian Review would not have represented him as arrogantly presuming upon the superiority of his own work over that of Prof. Ripley. At all events the author of "Judd's Review" did not deserve the criticism. For no one could be more free from a vain ambition for authorship; or farther from an overweening confidence in himself.

The scholarship of Mr. Judd was such as would do honor to a graduate of Yale or Harvard; and it was the more creditable to him, in that he was for the most part self-taught. On leaving school at the age of sixteen, he applied himself more assiduously than ever; and before he was thirty years of age, notwithstanding the feebleness of his health, and the incum-

of professional duties, he made highly respectable at-
ts in the most difficult branches of a liberal education.
fond of the natural sciences, and of learning in gene-
language was his favorite study. His knowledge of
ent, and the modern Greek, the Latin, and the French
e, was thorough and critical. The Hebrew, the Chal-
the Syriac, he read, but with less freedom. The
rt of his life was devoted more exclusively to profes-
ading and writing. His style of writing is not florid,
a moderate degree of embellishment, perspicuous,
nd vigorous.

ft New-York in the summer of 1836, and after spend-
e time with his friends in Salisbury, and other parts of
e, he commenced preaching in Parma, N. Y. But
s here were soon interrupted. His health was again
ed by an attack of the ague, and a chronic sore throat,
effects of which he never entirely recovered. Nearly
s he lingered in almost constant confinement. During
e, however, whenever the state of his health would per-
was employed in reading and writing. Besides the
ition of several miscellaneous papers, some of which
ented in the subsequent pages of this book, he revised
s on baptism; re-writing some portions of it, and im-
the whole with considerable additions. Throughout
tracted illness he resided in the family of Mr. Palen, in
hborhood of Rochester, N. Y., whose acquaintance he
le in Oppenheim, and whose uniform kindness made
dition as comfortable as if he had been surrounded by
n kindred. His religious experience, at this time,
o have been of an interesting character. But as his diary
o account of it, we have to gather it chiefly from his

correspondence. The following letter is so appropriate, and so excellent throughout, that we venture to give it entire. It was written to a family in affliction, and every line glows with kindliest sympathy, pointing the mourner to the only source of consolation; while the whole indicates a power of Christian faith as rarely attained as it is devoutly to be wished.

"My dear Brother:

"At different times, along back, I have heard of your afflictions, in the sickness of your family; and by letters received yesterday, I learn that your daughter, Rhoda, is not expected to recover. It would give me great satisfaction to see her once more; but probably this cannot be, and I would say: 'The will of the Lord be done.'

"If she is yet with you, tell her that I rejoice to know that she is resigned and happy; and if she puts her trust in the Lord, I am sure He will not forsake her. O how happy it is for her, and how gratifying it must be to her parents and friends, that she embraced the Savior in childhood! What would she do without religion amid the sufferings of a sick bed, and the anguish of a dying hour? Without a hope in Christ her condition would be melancholy indeed! But now Jesus is her friend.

'And He can make a dying bed
Feel soft as downy pillows are.'

And what is death? To the Christian it is the gate of heaven, the portal of glory. Aye, if we could bring home to our hearts, so as to realize, what we believe, so far from dreading death, we should feel that,

'Tis a glorious boon to die.'

"For some months past I have thought more than usual on

this subject; and as Mr. Pearce once remarked of himself, I have come to feel a kind of affection for death. Not, however, from being tired of life, or disgusted with the world; for I believe it is the lot of very few to lead a more tranquil and pleasant life, on the whole, than I have thus far. But I do believe that heaven is a better place than earth; that above are purer pleasures, happier associations, and nobler employments. Now, in temporal things, we are always ready to change our present condition for a better one. Why, then, should we not feel willing to exchange earth for heaven? We ought to feel as the apostle did; willing to live, but esteeming it far better to depart and be with Christ. To follow the Savior, should be the object of our constant endeavors, while in the world; but to be with Him hereafter, should be regarded as the realization of our hopes, and the consummation of our happiness.

"And now, my dear brother and sister, while I sympathize with you, I rejoice that you have also the sympathy of a better friend, even Jesus. 'For we have not an high priest that cannot be touched with the feeling of our infirmities.' How consoling the thought! May it afford you consolation in your present affliction.

"Perhaps you think this providence mysterious. But is it mysterious, that our heavenly Father should take His children home to Himself? If Rhoda is removed by death, you have reason to believe that her home is in heaven. You will not murmur, then, at a short separation, which is her immediate gain, and which may work together for good to surviving friends.

"Tell the children that I remember them all affectionately. Make my regards to your brothers and sisters, and other friends in Salisbury. I have no room left to speak of my health.

he made his exit from this sinful and suffering world, i
thirty-sixth year of his age, and the fourteenth of his mini
Let us fondly cherish his memory, strive to copy his vir
and profit by his labors."

The remark of Mr. Judd, respecting the early deat
Samuel Pearce, may be very appropriately applied by us t
own decease. "It is painful to part so soon with one so
qualified for usefulness. But the Lord knows best how
to employ His servants in this world, and when to call t
home." The usefulness of Mr. Judd, however, must nc
measured by his years. He lived much in little time; an
the example of a well-spent life he has left the best legacy
good man. We cannot be unmindful of the boon.
"when sublime virtues cease to be abstractions, when they
come imbodied in human character, and exemplified in hu
conduct, we should be false to our own nature, if we did
indulge in the spontaneous effusions of our gratitude and
miration." Aye, the remembrance of such a friend ca
perish. Minds, moulded by his influence and instruct
constitute the imperishable memorials of his worth; and sc
redeemed through his instrumentality, shall be the seal of
ministry, and the crown of his rejoicing, at the coming of
Lord Jesus Christ.

"Remembrance of the dead is sweet;
Yet how imperfect this,
Unless past, present, future, meet,
A threefold cord of bliss!

Companions of our youth, our age,
With whom through life we walked,
And in our house of pilgrimage,
Of home beyond it talked:

Grief on their urn may fix her eyes,
They spring not from the ground;
Love may invoke them from the skies,
There is no voice nor sound.

Fond memory marks them as they were,
Stars in our horoscope;
But soon to see them as they are—
That is our dearest hope."

MISCELLANIES.

PART FIRST.

EXPOSITIONS OF SCRIPTURE.

Matt. 26: 41. *The spirit indeed is willing, but the flesh is weak.*

Many suppose that Jesus said this of Himself; meaning that, although He was willing in spirit, to pour out His soul unto death, yet His human nature shrunk from the dreadful transaction. And I see no reason why Jesus might not have spoken thus of Himself in truth. For He had a nature, which, like ours, was susceptible of suffering, and dreaded pain; and I know of nothing from which human nature would sooner shrink, than from the agony of the Garden and the death of the Cross. But these words cannot be referred to Jesus, in this sense, without doing violence to the connection. Hence this interpretation cannot be admitted.

Others think that Jesus spoke this of His disciples; meaning, that they were willing to watch, but could not resist the demand of nature for sleep. But it would be difficult to recon-

Matthew 26: 41.

cile this with the repetition of Jesus' rebuke to His disciples, when He came again and found them sleeping; and still more difficult to reconcile it with the declaration of Matthew: "They knew not what to answer Him." For, adopting this interpretation, Jesus had just furnished them with an apology which fully justified their conduct.

But the true interpretation, as I think, is that which refers these words to the disciples, not as an apology for sleeping, but as a reason for watchfulness, and prayer, in that hour of temptation, which was then just at hand. As though Jesus had said: "An awful crisis is approaching, a scene of treachery and violence, in which, though you may feel willing now to go with me to prison and to death, your courage and self-possession may fail, and you may be excited by anger to improper resistance, or impelled by fear to deny me and abandon my cause. Watch, therefore, and pray, that you may have strength to endure the trial."

Happy would it have been for the disciples had they followed the Savior's advice! Then they might have been delivered from the temptation, or fortified against it. But not apprehending their danger, and vainly supposing that their courage and strength were adequate to any emergency, they disregarded the admonition, and spent their precious moments in sleep. The consequences of this self-confidence stand out in bold relief, in the case of Peter, perpetually warning every one, "that thinketh he standeth, to take heed lest he fall."

Part First. Expositions of Scripture.

2 Cor. 3: 18. *We all with open face beholding as in a glass the glory of the Lord, are changed into the same image.*

It seems that there are some, who would render this passage: "We all *reflecting* as a mirror the glory of the Lord, are changed into the same image." But such a translation does violence to the grammar, and the logic, of the original. For "being changed into the same image" could not be a consequence of "reflecting as a mirror the glory of the Lord." On the contrary, "reflecting the glory of the Lord" implies that the change has already taken place; so that, to make this translation possible, the apostle's statement must be inverted, thus: "We all being changed into the image of the Lord, reflect as a mirror His glory." But that sense of any particular clause, which requires an inversion of the writer's proposition cannot be admitted.

But the advocates of this translation defend it principally on the ground, that it is favored by the Greek. Their mistake may be seen at a glance. The verb κατόπτομαι signifies *to behold;* whence we have κάτοπτρον, something with which to behold, *a mirror:* like σκήπτω, *to lean;* from which we have σκῆπτρον, something with which to lean, *a staff.* Then from κάτοπτρον, or κάτοπτρις, we have the verb, κατοπτρίζω, *to cause* (any thing) *to be beheld, to show* it, as a mirror does; probably, with the adjunct idea of distinctness of view. Now κατοπτριζόμενοι, in this passage, is in the middle voice, which is used, as every student knows, to reflect the action of the verb directly or indirectly upon the agent; therefore, τὴν δόξαν

2 *Corinthians* 3: 18. *Explanatory Remarks.*

Κυρίου κατοπτριζόμενοι, signifies, *mirroring to ourselves the glory of the Lord;* that is, *causing ourselves to behold,* or *beholding, as in a mirror, the glory of the Lord.* Thus the idiom of the Greek makes the action terminate on ourselves, while the rendering in question makes it terminate on others; hence this translation cannot be admitted.

In the modern Greek version, the sense and the phraseology of this passage, correspond with those of the common English version; and the same is true of the ancient Syriac. Some render the participle, "beholding" simply; but no version in the world, so far as I know, renders it in the sense of *reflecting*. The sense is correctly given by the common English version.

EXPLANATORY REMARKS.

If we look at the circumstances which called forth this epistle of Paul, and particularly those which led to the discussion in this chapter, we shall see the propriety and force of the apostle's reasoning. After his departure from Corinth, false teachers had crept into the Church, and caused division on various points, but chiefly in respect to the obligations of the Mosaic Law; some holding, that it was still in force, and others insisting, that it was abrogated. Paul taught them plainly, that the institutions of Judaism were not *obligatory;* but that, if the Jewish party felt bound to observe them, while the Gentile converts felt at liberty to neglect them, they might practice according to their convictions of duty, and make their difference a matter of mutual forbearance; providing, however,

that all should abstain from the appearance of evil, and avoid putting a stumbling block in the way of a brother.

This doctrine displeased the Judaizing party, and set them against the apostle. Hence they used every possible means to injure his influence in the Church. They averred that, although his letters were weighty and powerful, his bodily presence was weak, and his speech contemptible; that, although, being absent, he was bold and authoritative, yet, being present, he would have much less confidence. This aspersion the apostle was not particularly anxious to expose, and only expressed the desire, that he might have no occasion, whenever he should come among them, to vindicate himself in this respect. But their charges against his moral character, and his office, the apostle examined and disproved.

Paul had gloried in having preached the gospel to the Corinthians without charge. The Judaizing party, putting the worst construction upon this, complained, that his boasting was discreditable to the church, giving the impression, that they had withheld his due from mean and covetous motives. To this the apostle replied, that he had misrepresented nothing; that, when preaching to them, he had been supplied by the brethren who came from Macedonia; and that no one should deprive him of that ground of glorying, in the regions of Achaia; not, however, that he wished to injure them, but that false teachers, who boasted of their liberality, and would represent him as preaching for money, might have no advantage of him in that respect.

Again, the apostle was charged with dishonesty and deceit. Paul had, agreeably to the express wishes of the apostles at

Jerusalem, directed the churches of Galatia to make a collection for the poor in the churches of Judea; and he in like manner recommended the same course to the Corinthian Church. The measure was accordingly adopted, and carried into effect through the agency of Titus. Now the disaffected brethren represented the levying of this contribution as inconsistent with Paul's pretension, that he had preached the Gospel to them without charge. "Be it so," say they, "he did not burden us, nevertheless, being crafty, he caught us with guile." This calumny the apostle rebuts by showing that neither he himself nor Titus gained any thing by their contributions.

Finally, to complete the climax of their abuse, these Judaizing teachers denied the authority of Paul as an apostle. Their disrespect ripened into contempt, and they insolently challenged him for some indubitable proof of his apostleship. In allusion to this, Paul expresses some fears that he should be compelled to give them a proof which might not be the most agreeable to them. It was this attack upon the office of the apostle that led to the discussion in the third chapter of this epistle, embracing the passage in question.

In vindicating his office, the apostle is led to make a comparison between the Law of Moses and the Gospel of Christ, or, as he denominates them, the Old Testament and the New Testament. The former is called the testament, constitution, or law of the letter, which killeth; since by it sentence of death was passed upon all transgressors, and no one could obtain spiritual blessings, *as a subject of the legal dispensation.* The latter is called the testament, constitution, or law of the Spirit, which giveth life; since by it the sinner is delivered

from condemnation, and made a partaker of eternal life. The apostle represents the Gospel as more glorious than the Law, by so much as the ministration of righteousness or justification, excels the ministration of condemnation, and by so much as that which is permanent excels whatever is temporary and transient. Then, from the consideration of this superior glory of the Gospel, he justifies that plainness of speech which had given offence to the Judaizing party. "Seeing, then, that we have such hope, [persuasion, or trust, as to the superiority of the Gospel,] we use great plainness of speech."

In the Law, Moses is associated with the literal testament, and is supposed to be seen in it; and when it is said, that he put a vail over his face, there is a blending of the literal transaction with the figurative one. He vailed his face literally, while, in effect, he vailed whatever was glorious in the purport of the Law, by investing it with a costume of types, so that the Jews, on account of their dullness, did not "look to the end of it," see through it, understand it.

But in the Gospel the Lord is associated with the spiritual testament, and is supposed to be seen in it. When it is said, that, "unto this day, when Moses is read, the vail is upon their heart," it is not meant, that the vail is removed from Moses' face to theirs; but simply, that there is a vail before them, intercepting the object of vision. So in respect to Christians, the idea is not, that *their* faces are unvailed, but that no vail covers the face of the Lord, intercepting their vision of His glory. In verses 13—16 of this chapter, the apostle describes the disadvantages under which those subject to the Law were placed by Moses; and in the 17th and 18th verses,

2 *Corinthians* 3: 18. *Explanatory Remarks.*

he shows by contrast the advantages of Christians under the Gospel dispensation; the point of transition being at the 17th verse, and not the 18th, as some suppose.

The Greek δε, in the 18th verse, is not adversative, but only a particle of transition, connecting that verse with the preceding. So the ancient Syriac and the Vulgate will bear to be rendered; and so the passage is decisively rendered in the modern Greek, and in different French versions. The sense of the paragraph is this: 'Moses put a vail over his face, so that the Jews, looking into the Law, could not see his glory, but were blinded; which vail remains, as to them, unto this day, and will not be taken away until they turn to the Lord. Now, the Lord is the Spirit, associated with the spiritual testament, or the Gospel, and seen in it; and where the Spirit of the Lord, in the Gospel, comes, there is liberty; and being delivered from the bondage of sin into a state of glorious freedom and high privilege, we all, with unveiled face, (looking into the glorious Gospel, and) beholding, as in a resplendent mirror, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Lord, the Spirit.' The 1—6 verses of chapter fourth, is the conclusion of the general subjects, in which the apostle repeats the idea, introduced at verse 12th, with a tacit allusion to the conduct of the false teachers, mentioned at the 17th verse of chapter second. The sense of the passage, 3: 12—4: 6, is substantially this: 'Seeing, then, that we have such hope with regard to the superiority of the Gospel, and the nullity of the ceremonial Law, we use great plainness of speech. We do not as Moses did, who put a vail over his face, so that the children of Israel could not see the

glory; in which, however, he did every thing according to the pattern; for it was meet that the legal economy should be obscure. But the economy of the Gospel is totally different. This is a dispensation of light and liberty. Under it the vail of ignorance is taken away, and the bond are set free. For us, therefore, to obscure the truths of the Gospel, as Moses did those of the Law, vailing the person of its divine Author, and shutting out the radiations of His glory, would be contrary to the nature of the spiritual economy, a trespass upon the privilege of the saints, and high treason against the Lord. Having this ministry, therefore, as we have received mercy, we pursue the faithful and fearless discharge of its duties; not seeking to gain the favor of Jew or Gentile, by "walking in craftiness," nor by "handling the word of God deceitfully," but by commending ourselves to every man's conscience, in the sight of God, and by manifestation of the truth; and if our gospel be hid, it is not owing to any defect in the Gospel itself, nor to any obscurity in its administration, but to the wilful ignorance of men, whom the god of this world has blinded.'

GENERAL SUMMARY.

The apostle expresses his gratitude for the success which had every where crowned his ministry, 2: 14—17. This success, considered as the seal of Divine approbation, furnishes him with the only proof which he needs, to establish the truth of his doctrine, and the authority of his office, as an apostle; yet he adds, that the Lord alone qualified him for his office, which, indeed, is not the ministration of the Old Testament,

Acts 22: 9.

but the more honorable one of the New Testament; thus tacitly contrasting the dignity of his office with that of the Judaizing teachers, 3: 1—6.

Having suggested that the economy of the New Testament is superior to that of the Old Testament, he proves it by remarking, that one is the ministration of condemnation and death, while the other is the ministration of justification and life; and that one is temporary, while the other is permanent, 7—11. The superiority of the Gospel furnished a reason for the *plainness* of the apostle's preaching; a manner of teaching very different from that required by the design of the Mosaic dispensation, yet perfectly agreeable to the plan of the Christian dispensation, which is an economy of salvation, delivering its subjects from the curse, and sanctifying them through *the knowledge of the truth*; which is not to be concealed, but presented fully to every one who has eyes to see, and ears to hear, 12—18. The apostle then adds, in conclusion, that being entrusted with a ministry so honorable, he should seek to commend himself by a faithful manifestation of the truth, and not, like the false teachers, by concealment and misrepresentation, thus clearing his skirts of the blood of all men, 4: 1—6.

Acts 22: 9. *And the men that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.*

There is an apparent discrepancy between this passage and the one in Acts 9: 7; where it is said, that "the men who

journeyed with Paul, stood speechless, *hearing a voice*, but seeing no man." There is, however, no contradiction here. When it is said, that the men heard a *voice*, it is only meant, that they heard the *sound* of a voice; but when it is said, that they heard not *the voice of him that spoke*, it signifies that they did not *understand what was said*. The word is used often in this sense. For examples, see Gen. 11: 8. "Let us go down and confound their language, that they may not *understand*, [Greek, *hear*] one another's speech." Gen. 42: 23. "And they knew not that Joseph *understood* [Greek, *heard*] them; for he spoke unto them by an interpreter." 2 Kings 18: 26, and Isa. 36: 11. "Then said Eliakim, and Shebna, and Joash, unto Rabshakeh, 'Speak, I pray thee, to thy servants in the Syrian language; for we *understand* [Greek, *hear*] it.'" 1 Cor. 14: 2. "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man *understandeth* [Greek, *heareth*] him." So in the passage before us, the men *heard* not, that is, *understood* not, the voice of Him that spoke.

John 21: 15. *Lovest thou me more than these?*

This expression may mean grammatically, Lovest thou me more than these disciples love me? or, Lovest thou me more than thou lovest these disciples? or, Lovest thou me more than thou lovest these things, these secular pursuits. The true sense, therefore, must be determined from the scope of the passage.

John 21 : 15.

The first sense, though adopted by many, is altogether inadmissible. For it cannot be supposed, that Jesus would have gravely pressed a question, which Peter absolutely *could not answer*, without knowing the hearts of his fellow disciples. They who propose this interpretation proceed on the supposition that Peter had professed to love his Master more ardently than the other disciples, and that Jesus' question had a direct allusion to this circumstance. Such profession is supposed to be involved in his reply to Jesus: "Although all shall be offended, yet will not I." But this declaration does not involve any pretension to superior *attachment*. It only indicates that the apostle thought no danger would intimidate him. He was self-confident, and so were the other apostles; for they all declared, that they would sooner die than deny their Lord. There is, therefore, no good reason to suppose that Peter professed to be more ardently attached to the Savior than the rest of the apostles were.

The general sense of the passage is, 'If thou lovest me more than these, go and indicate it by feeding my sheep; that is, by devoting thyself to the ministry of the Gospel.' And the meaning which we assign to the particular expression, must accord with this general sense. Now, would Peter's devotion to the ministry indicate that he loved Jesus *more than the other apostles did?* Certainly not; for they were devoted to the ministry, as well as Peter, and exhibited as much love to Jesus, in this way, as he. This meaning of the expression, therefore, does not accord with the general sense of the passage, and of course cannot be the true meaning.

Again; would Peter's devotion to the ministry indicate that

he loved Jesus *more than he loved his fellow-disciples?* It might have indicated this, if it had involved the loss of their company or friendship; since it would have evinced a greater regard for the service of Jesus, and the interests of His Church, than for the society or friendship of the disciples. But it did not involve either of these consequences. On the contrary, it was the most direct means of securing both their friendship and their society. This meaning of the expression, therefore, must also be rejected, as it does not agree with the general sense of the passage.

The third meaning proposed is entirely congruous with the scope of the passage, and is without doubt the true one. Peter had been a fisherman, and was for the time being, engaged in his former employment. Jesus took this occasion to remind him of the work, which was assigned to him in the ministry of the Gospel, and was to be henceforth his sole employment. "Lovest thou me more than these?" that is, 'Have you more regard for me and my cause than for the business and profits of fishing? If so, then forego these worldly interests, and devote yourself to the ministry of my Gospel, and the edification of my Church.'

This passage suggests one or two important reflections. Love to Christ should be the motive of all who enter the ministry. The Christian minister, who would discharge with becoming fidelity the duties of his high trust, and thus honor the office that honors him, must love Christ and His cause more than he does any secular pursuit or worldly gain. He who is influenced by the love of lucre, either to enter, or abandon, the ministry, has apostatized from the faith of Christ, or lied to the

John 21: 15.

Holy Ghost. No one can engage in the ministry with a good conscience, or give up his account, at last, with joy, who is not able to say, with the apostle: "The *love of Christ* constraineth me." He must be willing to sacrifice whatever worldly interest comes into conflict with the claims of Christianity. Where there is no unavoidable impediment, his whole time, with all his energies and influence, must be consecrated to the duties of his office.

It is important, that, as Christians, we should all aim at the perfection of Christian character. We seem to feel and act as though a childish imbecility and waywardness were necessary, and in some sense, appropriate, infirmities of the present age; and that elevated piety, overcoming faith, and a spirit of self-consecration, belong to some future age of the Church, and constitute the features of millennial Christianity. But what, I pray, is to usher in the millennium of the Church? if not the revival of primitive religion, the rekindling of that light which shone so purely and benignly in the apostolic age, and which, had not the sky been overcast with dense clouds of error and corruption, would long since have expelled from the world the darkness of moral night. Let Zion "arise, and shine; for her light is come, and the glory of the Lord is risen upon her." And let those who minister at the altar of our holy religion, be consecrated to God; not in the outward adorning of a mitred priest, on whose forehead is emblazoned the *letter* of Heaven's supreme law; but in the meekness, humility, and devotion of a Christian, whose heart is imbued with the *spirit* of that beautiful motto, HOLINESS TO THE LORD. Then, and not till then, will Zion become the perfection of beauty, and the Lord's

house be established upon the top of the mountains, and all nations flow unto it.

Rev. 21: 16. *And he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it, are equal.*

The writer here describes that great city, the holy Jerusalem, which he saw descending out of Heaven, from God, as being twelve thousand furlongs, or one thousand and five hundred miles, in circumference; that is, three hundred and seventy-five miles on each side. And some have supposed that he meant to say that the height is equal to the length, or the breadth. Prof. Stuart says, (Bibl. Repos. vol. I., p. 384,) that the city is represented as being "twelve thousand furlongs long and broad, and of the same height." According to this, the city was one thousand and five hundred miles high! But the Prof. is mistaken as to the length and breadth of the city. Twelve thousand furlongs is the whole circumference of the city; but even then, the Professor's calculation makes the height of the city three hundred and seventy-five miles! Who can believe that the inspired writer would represent a city of such proportions, or, rather, of such disproportions, as a model of beauty? Prof. Stuart says he "knows not what height here means, unless the writer designs to represent the whole city as one great palace, or building." But, surely, the writer, de-

1 *John* 3: 3.

scribing the street, and the river, bordered with trees, yielding fruit, could not have had in mind the figure of a building. The principal image in the writer's mind was, unquestionably, that of a splendid and magnificent city, of regular and uniform proportions. If it were longer on one side than on the other, or broader at one end than at the other, or if it were higher on one side than on another, such irregularity would injure its beauty. He therefore represents the city as being of equal length, and of equal height, on all sides. That this verse contains no statement as to the *actual height* of the wall, is evident; because this is stated to be one hundred and forty-four cubits, or about two hundred and sixteen feet, in the very next verse.

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1 John, 3: 3. *Every one that hath this hope in Him, purifieth himself, even as He is pure.*

One great design of St. John's epistles was to set forth the proper tests of Christian character. The one presented in this passage is *likeness to the Divine Being*. The paragraph begins at 2: 28. "And now, little children, abide in Him; that when He shall appear, we may have confidence before Him, at His coming. If ye know, that He is righteous, ye know that every one who doeth righteousness, is born of Him. Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God! therefore the

world knoweth us not, because it knew Him not. Beloved, now are we the children of God; and it doth not yet appear what we shall be. But we know, that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself, even as He is pure."

Having adverted to the relation of Christians, as the children of God, and to the evidence of their adoption, the apostle is enraptured with the thought, and digresses for a moment, to expatiate on the amazing idea, 3: 1. Then returning to the main topic, he continues: "Beloved, now are we the children of God; and it doth not yet appear what we shall be;"—that is, we know but little, as yet, of the happiness and glory, which we as the heirs of God, shall hereafter inherit;—"but we know, that when He shall appear, we shall be like Him; [in holiness;] for we shall see Him as He is." *To see God* includes the idea of being in His presence, and enjoying communion with Him. The apostle takes it for granted, that we shall see God, and hence infers, that we shall be like Him. The argument, stated more fully, is this: 'Without holiness no man shall see the Lord: but we *shall see Him:* therefore we shall be like Him, partakers of His holiness, and pure, even as He is pure.' And the writer may have had in mind the idea, that our assimilation to the Divine Being will be more perfect from our having the model immediately before us.

And every man that hath this hope: that is, the hope of seeing God as He is. This seems to be the only construction admissible. To refer "this hope" to the expectation of being like God, would break up the harmony of the passage. Although

1 *John* 3: 3.

sanctification is often spoken of as a grace, bestowed upon the Christian, yet holiness is primarily a *duty:* and the apostle introduces it here, as a necessary qualification for the vision of God. It is, therefore, to be considered as the condition of favor, and not the favor itself. And hence we must refer "this hope," not to the *duty* of being like God, but to the expected *favor* of seeing Him as He is.

In Him: that is, in God. If it were ἐλπὶδος ἐν, it might mean *in himself;* as in 1 Pet. 3: 15. But the expression is, ἐλπὶδα ἐπ', which indicates, not the subject, but the object of hope. It is the phraseology employed, almost invariably, when *hope in God* is meant.

Purifieth himself. Every man that hath this hope in God, purifieth himself. Compare James, 4: 8. "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded;" 1 Pet. 1: 22. "Seeing ye have purified your souls, in obeying the truth through the Spirit;" 2 Cor. 7: 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The meaning is plain; every child of God abstains from sin, and practices holiness.

Even as He is pure. That is, as God is pure. The apostle is all along holding forth the idea, that Christians are to be distinguished by their likeness to God. This is obvious from the general tenor of the epistle. Compare 1: 7. "But if we walk in the light, [by implication, *truth, purity*] as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin;" 2: 6. "He that saith he abideth in Him, ought himself also so to walk, even

as He walked;" 3: 7. "He that doeth righteousness, is righteous, even as He is righteous." And so here: "Every man that hath this hope in Him, purifieth himself, even as He is pure." As God is pure, so His children, who hope to see Him, and dwell with Him, purify themselves.

The apostle does not say, that Christians are *as* pure as God is. This would not be true in fact: nor do the Scriptures speak of Christians, as having attained to sinless perfection. On the contrary, they represent them as having occasion to confess their faults, and seek forgiveness. And it is said, that the Lord "scourgeth every son whom He receiveth." But Christians would have no occasion to confess their faults, and seek forgiveness; and the Lord would have no occasion to scourge His children, if they were sinless. Let me not be understood, however, to plead for any necessity of Christians sinning. There is no such necessity. And God will not approbate the least sin in His people. He calls them unto holiness, and commands them to be holy, in all manner of conversation, to cleanse themselves from all filthiness of the flesh and the spirit; and to keep themselves unspotted from the world. All Christians are commanded to be perfect. But certainly, all Christians are not free from sin. Nor does the apostle affirm that they are. But if a man is distinguished for mildness, we call him mild; and even though, in an unguarded moment, under peculiar provocation, he should suffer his feelings to be ruffled into a passion, but should repent, and put away his anger, we should not call him a passionate man; for mildness, not irascibleness, would still be his *characteristic* disposition. So we call a man benevolent, who, from humane

1 *John* 3: 3.

feelings is accustomed to acts of charity; and even if he should once turn away from a deserving object, we should not pronounce him a churl and a miser. For we estimate character from the general course of conduct, and not from occasional deviations. The Bible proceeds upon the same principle. A man who loves sin, and usually practices it, is called a sinner, even though he should occasionally perform acts in themselves good. On the other hand, a man, who loves righteousness, and habitually practices it, is called righteous, although he may not be *perfect* in righteousness. So if he loves holiness, and practices it, he is said to be holy as God is holy; that is *like* God in holiness; and to be pure as He is pure; that is, *like* Him in pureness.

But let none presume. The children of God are commanded *to be perfect;* and every sin they commit is an offence against God, and a violation of Christian faith. Now suppose Christians of the present day should take all their good thoughts, and feelings, and actions, and set them over against all their evil thoughts, and feelings, and actions, and then strike the balance, what would be the result? Alas! how few are like God! How few seek after assimilation to the Divine character! And yet we know, that unless we are like Him, "pure in heart," we cannot be His children, and see Him as He is. But are they holy and pure in heart, who are more devoted to the god of this world than to the God of Heaven? Are they like God, in pureness, who love the children of this world more than the household of faith? Can they be Christians who prefer the society of the ungodly, stay away from religious meetings, neglect prayer, in the closet, and at the

family altar, and seldom, if ever, admonish the impenitent, or recommend to them the religion of Christ? Are there not many such, professing godliness, but denying the power of it?

It must be confessed, that piety in the Churches of the present day is far below the Bible standard, and far from what it must be, before the world will be converted to God. Religion must be made the business of life, and every thing else subservient to its interests. And Christians must be dead to the world, and alive to God; before the kingdom of Christ will come, and His will be done on Earth, as in Heaven.

PART SECOND.

SUNDRY ESSAYS.

FAMILY WORSHIP.

It would seem that family worship in some form was maintained by the patriarchs of Israel, and the earlier progenitors of our race. Noah, Abraham, Isaac and Jacob, were all accustomed to observe it. Wherever they fixed their habitations they erected altars to Almighty God, around which their families were gathered to offer up sacrifices and prayer. David also, the sweet singer of Israel, makes frequent allusions to this heaven-born institution. And Joshua resolved, in the midst of Israel's ingratitude and rebellion, that he himself and his household, would serve the Lord. Indeed, it was observed very generally by all the pious Jews; and from the account in the Acts of the Apostles, it seems that Cornelius, though a Gentile, was accustomed to worship God daily with his family. But above all, Jesus Christ, whose life is the pattern for every Christian, has hallowed the institution with His own example.

The institution of family worship is founded in reason. If it is proper for nations to express their gratitude for the bles-

sings bestowed on them by the Sovereign Ruler and Benefactor of all; if it is the duty of churches to offer up praise and thanksgiving for the abundant blessings which Heaven has bestowed upon them; nothing could be more unreasonable than for families, preserved by the provident care of Almighty God, and provided with "daily bread" from His bountiful hand, to neglect His worship.

But the observance of family worship is a religious duty. Christians are commanded to let their light shine before men; and where does it shine more brightly than around the family altar, where the countenance of a reconciled God is revealed, radiant with the Divine glory? Parents are required to train up their children in the nurture and admonition of the Lord; and there is no place in the world more favorable for the religious training of a family, than around the altar of family worship. The form of the Lord's prayer shows that it was designed for social worship, and to what social band is the language, "give us this day our daily bread," so peculiarly appropriate as to the family circle?

But family worship should not be regarded simply as a *duty*; for it is really a *privilege*. And the pleasure which it affords must be a strong inducement to Christian parents to observe it. What on earth is more pleasant than to meet, morning and evening, in family worship, to offer up prayer and praise to the Father of our spirits, and the God of all grace? Who that has any just sense of his responsibility, as a parent, would wait to know whether he was *commanded* to worship God in his family; knowing that family worship is one of the best means of promoting the temporal and eternal good of his

Family Worship.

household? In "the habitations of the just," God has ever been pleased to bestow His peculiar favor and blessing, while "the families that call not on the name of the Lord," are signalized, in Scripture, as the objects of Divine displeasure.

Thus, it appears, that the institution of family worship has been sanctioned by the examples of Jesus Christ and the most eminent saints; that its observance is enjoined upon Christians by the principles and precepts of our holy religion; that it enlivens the hopes and enhances the happiness of a Christian family; and that abundant blessings are promised "to the dwellings of the righteous," while the judgments of Jehovah are denounced upon "the families that call not on the name of the Lord." This ought to satisfy every mind. The objections which are sometimes urged have not the least weight. They are opposed alike to the dictates of reason, and the precepts of religion. Neither alledged inability nor want of time can absolve Christian parents from their obligation to worship God in their families, so long as they are able to ask for "daily bread;" and no duty of social religion can have a better claim to their time and attention. No one has occasion to regret the loss of time spent in secret or social prayer. Seasons of family worship, hallowed by the manifestation of Divine favor, are so many bethels, erected along the pilgrim's progress through this world. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O, Most High; to shew forth thy loving-kindnesses in the morning, and thy faithfulness every night!"

Part Second. Sundry Essays.

THE FIRST DAY OF THE WEEK THE CHRISTIAN SABBATH.

CHRISTIANS are accustomed to observe the first day of the week as the Sabbath, all except one denomination, called Seventh-day Baptists, and numbering, in the United States, where they are most numerous, about three thousand communicants. It is generally believed that Christ rose from the dead on the first day of the week, and that primitive Christians met for public worship on that day. And this is the ground of a very important argument for the observance of the first day of the week as the Christian Sabbath. But the Seventh-day Baptists deny that we have any evidence from Scripture, that Christ rose on the first day, or that Christians of the apostolic age were in the habit of devoting the day to religious worship. They allege that the passages which seem to furnish such evidences are mistranslated. Their objection on this ground lies against the common version of ἡ μία τῶν σαββάτων, *the first day of the week*. This phrase is found with scarcely any variation in Matt. 28 : 1 : Mark 16 : 2: Luke 24 : 1 : Jno. 20 : 1, 19 : and Acts 20 : 7. They who object to the common version, would translate it, *one of the Sabbaths*. But a fair examination will show that the common English version is correct.

Against this version it is alleged by Mr. Bampfield, that the Greek μία always signifies *one*, and hence cannot be properly translated *first*. Then, of course, the phrase could not be rendered, *the first day of the week*. The author of this criticism must have had but a very superficial knowledge of language, or else he suffered his judgment to be warped by partiality to a favorite hypothesis. The assertion that μία cannot mean *first*,

The First Day of the Week the Christian Sabbath.

betrays either an extreme want of candor, or the profoundest ignorance. For in the Greek Scriptures of the Old Testament, when days of the week or months are to be designated, μία is used oftener by one fourth than πρώτη. This may be seen by reference to Gen. 1 : 5, 8 : 13, and other places throughout the Septuagint. Mr. B. admits that the word is so used in the Septuagint, but says "it is unscriptural." Precisely what he means by *unscriptural* it is difficult to determine. Of course he does not deny that the word is used in the Scripture. Does he mean to say that it is not used in the sense contended for? This would be taking for granted the very thing to be proved. His observations on this point are impertinent and confused. He says "one in Greek signifies *one*; that is, *unity*." What if it does? Does not *first* also signify *unity*?

Indeed, the substitution of a cardinal number for an ordinal is by no means a singular idiom. We have a similar one in our own language. When designating the hours of the day we always say, "*One* of the clock," etc.; instead of saying, "The *first* hour of the clock," etc.

Again, Mr. B. says the lexicons define it "one." Well, admitting that they do, what proof is that, that *one* may not be substituted for *first*. But Parkhurst and Wahl, to name no others, take μία, in these passages, in the sense of πρώτη, *first*; and they refer to Mark 16 : 2, 9, for an example which proves that the two are equivalent and interchangeable. And to show that this usage is not peculiar to the sacred writers, several passages are cited from classic authors, where the cardinal is used as an ordinal.

Again, Mr. B. thinks that the frequent recurrence of σαββάτων, in the plural form, is a great objection to the common version of the phrase. But in this he is plainly mistaken. The primary meaning of the word is *cessation, rest.* It is, of course, a generic, or collective, noun; and, like many others of the same class, may take the termination of either number without affecting its general meaning. Hence, we find, that when it has the sense of the singular number, it takes either the singular or the plural form indiscriminately. If the corresponding form in English would express the precise meaning of the original, there could be no objection to the use of this form in translating the Greek plural, wherever it occurs. But the plural form is often used in Greek to denote a single, definite period of time, when the corresponding form in English would denote indefinitely several such periods. Every one who has any knowledge of the ancient languages, knows that many words are written in both numbers indiscriminately; a freedom which is not allowable in English. To suppose, therefore, that a word having the plural form in Greek, is always to be rendered into the plural form in English, is a gross mistake.

Mr. B. alleges, that the only signification of this word, is *Sabbath.* And to prove this he first appeals to the authority of lexicographers. He says, "all the lexicons give this as its proper meaning." But suppose they do give this as *its proper meaning*; do they not, at the same time, tell us, that it is sometimes put by synecdoche for the whole week? Buxtorf and Parkhurst both agree, that the word sometimes signifies *week* in the ancient, or Biblical Hebrew; and I know of

no lexicographer, whose authority might not be cited to prove that it has this signification in the later Hebrew and Syriac. It is certain, that the word *Sabbat*, or *Sabbata* was used to denote a *week*, among the Syrians, Arabians, Christian Persians, and Ethiopians. Thus, in the Syriac calendar, the days of the week are denominated, *had Sabbata teren Sabbata*, etc.; that is, *one of the week, two of the week*, etc.

Now, the Syriac and the Chaldee, which scarcely differed from each other, except in pronunciation, were the vernacular dialect of the Jews in the time of Christ; so that, though the Evangelists wrote in Greek, they naturally introduced many of the peculiar idioms of their native tongue. Hence we have the words, *abba, corban, rabbi, mammon*, etc. And hence also, the phrase in question, ἡ μία τῶν σαββάτων, *one of the week*; corresponding exactly to the Syriac, as given above. Although this may not be regarded as direct proof, as to the precise meaning of the Greek, yet it must obviate any objection that may be urged on the ground, that the common version is not justified by the idiom of the Greek. No one will pretend that the Evangelists, however well qualified they may have been to write pure Greek, attempted to imitate precisely the style of the ancient Classics. Their writings were intended immediately for the people among whom they wrote; and to be readily understood, it was necessary that they should write in the style which was current in their time. No one can suppose, that the Evangelists, because they were inspired, must have been carried back, as it were by a miracle, to the age of classic purity.

Another proof that σαββάτων means *Sabbaths*, Mr. B.

Moreover, the syntax and usage of the language are against this translation. It is admitted that the ellipsis must be supplied by ἡμέρα, *day*. But suppose we take σαββάτων in the sense of *Sabbaths*, and use μία as a cardinal; then, supplying the ellipsis by ἡμέρα, we should have, not "one of the Sabbaths," but "one day of Sabbaths;" that is, *one Sabbath day*.

The general meaning of the passage also, is against this translation. Taking Mr. B.'s version, we must read in Luke 18: 12, "I fast twice in the *Sabbath*." Who does not see, that two fasts in one day would require two meals per day? and who is so stupid as to believe, that the ostentatious Pharisee would boast of his abstemiousness, while faring so sumptuously? On the contrary, we know that fasts were observed on the second and fifth days of the week; the former in commemoration of Moses' ascent into the Mount, and the latter in memory of his descent. And these are undoubtedly the fasts to which the Pharisee refers. It must be apparent to all, that the general meaning of this passsge requires us to understand σαββάτων in the sense of *week*. Other passages of the same class might be cited, but one is enough for our present purpose.

What now, is the result of this examination? It has been shown that μία often means *first*; that σαββατων, though plural in form, is not unfrequently singular in sense, and means *week*; and that the syntax and general meaning of the passage, as used in the New Testament, will not admit the rendering, "one of the Sabbaths." From which it appears, that the common English version expresses what is not only a *possible*, but the *necessary* meaning of the original.

The First Day of the Week the Christian Sabbath.

The apparent difficulty as to the time of Jesus' interment, affords no ground for argument against the common version. For the time is distinctly marked. Let it fall where it may in the week, it must be admitted, that Christ was buried in the evening after His crucifixion, and rose on the morning of the third day. The apparent discrepancy between the prediction and the event may be satisfactorily explained, although it would not be removed by Mr. B.'s translation.

We have evidence independent of these passages, that Christ rose on *the first day of the week.* The Jews were accustomed to prepare food for the Sabbath, on the sixth day of the week, "the day before the Sabbath." Should it be objected, from John 19: 14, that the day on which Christ was crucified was not the preparation of the Sabbath, but of the passover, it should be observed that the language of John implies no more than this, that the preparation of the Sabbath occurred in the feast of the passover. Or, in other words, it was the preparation of the passover Sabbath. Indeed, this is the only sense in which we can understand the language of John, in harmony with the explicit declaration of Luke: "It was the *preparation,* that is, *the day before the Sabbath.*" The word which is here rendered, "the day before the Sabbath," denotes uniformly the sixth day of the week.

But to conclude. The common version is sanctioned by the consent and practice of the best scholars and most orthodox Christians in every age of the Church. The passage was so understood in the apostolic age, when both the writers and those addressed, were acquainted with the language, and not likely to mistake its meaning. For no possible reason can be

الفصل الثاني: الشعر الجاهلي

ولم يكن الشعر الجاهلي كله على مستوى واحد من الجودة، بل كان فيه الجيد والرديء، وفيه ما يدل على ذوق رفيع وفيه ما يدل على ذوق ساذج. وقد حاول العلماء القدماء أن يميزوا بين هذه الطبقات، فوضعوا للشعراء مراتب وأسماء، فسموا بعضهم فحولا وبعضهم شعراء وبعضهم شعراء مقلين. وهذا التقسيم يدل على أن الأدب لم يكن عندهم فوضى، بل كان له نظام وترتيب.

وكان الشعر الجاهلي يقال في مناسبات مختلفة، فمنه ما قيل في الحرب، ومنه ما قيل في السلم، ومنه ما قيل في الحب، ومنه ما قيل في الرثاء. وكان الشاعر يقول شعره ليعبر عن نفسه أو عن قومه أو عن عصره، وكان الناس يحفظونه ويروونه ويتناقلونه جيلا بعد جيل. وقد وصل إلينا من هذا الشعر عدد كبير، وإن كان ما ضاع منه أكثر مما بقي.

Baptize Transferred by Order of King James.

best of their judgment and ability, but requiring them reserve all the technical words and phrases as they are d in the old edition. Now should some one proceed anslate the phrases *habeas corpus*, *ex officio*, and the like, into English, claiming that such translation was nowhere pro-ted, would not the committee point him at once to the gen- rule, which required them to preserve all technical words phrases as they are found in the old edition? The rule uestion required the translators of our Bible "to keep the Ecclesiastical words," found in the Bishops' Bible, which were to follow, as to phraseology, as nearly as the originals ld permit. In this are comprehended all Ecclesiastical ds, found in the Bishops' Bible. Now all must admit that tism is an Ecclesiastical word, and that it was found in the ops' Bible. The word *baptize*, therefore, was kept untrans- l by the express order of King James. For although this l was not named, yet it belongs to that class of words the slation of which was positively prohibited.

nd as the King is said to have repeatedly enjoined trict observance of these rules, *especially the third*, it may irly inferred that he had a special predilection for the old lesiastical words, among which *church*, *baptize*, and *easter* d not have been the least in his estimation. We have no ence that the translators complained of any restrictions osed upon them; but admitting that they were like-minded the King, the case remains the same. Whether they did eerfully or reluctantly makes no difference, as to the fact, the word was retained by order of the King. That the g did not feel sure of the translators retaining these words eir own accord, is evident from the rule itself.

Part Second. Sundry Essays.

In the translators preface, they profess to have avoided, on the one hand, the obscurity of the papists, who have left *too many* words untranslated, such as *azymes, holocaust, pasche*, etc., and on the other hand, the opposite extreme of the puritans, who have translated such words as *baptize*, etc. But why condemn in the same breath, the papists for *transferring pasche*, and the puritans for *translating baptize*? Is not the sense just as much obscured by a *transfer* in one case as in the other? And what possible reason can be given for translating *pasche*, that will not apply with equal, nay, greater force to the translation of *baptize*? That designates an antiquated Jewish rite which can be of no practical importance to us, while this describes an ordinance which every Christian is expected to understand and observe. The translators of the common English version of the Scriptures admit that the papists have made their version *obscure* by the transfer of numerous foreign words, and yet they have ventured to pursue, to some extent, precisely the same course. According to their own judgment, therefore, they have obscured the sense of the Divine Word; for in the transfer of Ecclesiastical words they have followed the example of the papists. Nay, the papists have preserved the more consistent course. For if we must trasfer such words as *baptize*, and its cognates, why not retain *pasche, holocaust, azymes*, and the whole family? But neither course is consistent. For if it is expedient for the people to have the Scriptures *partly* in Greek, why not give them the Greek Testament entire? To withhold, or to obscure the truth is inconsistent with faithfulness to the souls of men.

When the apostles told their anxious hearers, to repent and

be baptized, they did not perplex them with barbarous and unintelligible words, but they addressed them in their own vernacular tongue. See Acts 2: 38, compared with 2: 11. All the early, and nearly all the modern translators of the Scriptures, with the exception of the Latin and the English, and such as have been either directly or indirectly influenced by these, have invariably proceeded upon the principle of translating *baptize*, and not of transferring it. The ancient Britons, who received the Gospel in the days of apostolic simplicity and purity, always designated the rite by a vernacular word, which their descendants have retained to the present time. The ancient Saxons, likewise, described the rite by an appropriate vernacular expression. To them *baptize* was a barbarous term. And but for the influence of Romish missionaries, in subsequent times, and a blind adherence to the Vulgate, this exotic word would never have found a place in our English Bible, nor in the English vocabulary.

ON THE CHARACTER OF THE VULGATE. *

"*What are we to understand by the Vulgate translation of the sacred Scriptures? Is it a faithful translation.*"

The Vulgate is the authorized version of the Latin or Roman Catholic Church. It was not till after the general diffusion of Christianity over the Roman empire, that they began to feel the want of the Scriptures in their vernacular

* This article, together with those which follow, relating to the sacred Scriptures, was written in reply to certain inquiries, addressed to Mr. Judd, through the N. Y. Baptist Register; which inquiries are placed at the head of the several articles respectively.

The Catholics, during their controversy with the Protestants, thought it desirable to establish a standard version of the Scriptures, as translations had been made in almost all the languages of Europe, as well as several new Latin translations, differing considerably from the Vulgate. It was, therefore, enacted by the Council of Trent, at their fourth session held A. D. 1546, "that the ancient and Vulgate edition, which had been used and approved of in the Church for so many ages, should be held as authentic, in the public lessons, disputations, preaching, and expositions; and that no one should dare, or presume to reject it, upon any pretext whatever." Moreover, since the copies of the Vulgate had become exceedingly discrepant, through the carelessness or temerity of transcribers, they also enacted that it should be printed thereafter in an emendated form. In pursuance of this decree some preparations were made by Pope Pius IV, and his successor Pius V; but on account of the pressure of weightier matters, this matter was deferred until the time of Sextus V. This Pope committed the work to Cardinal Carafa, and five other learned men; but he himself participated largely in the labor of settling the reading, and preparing the copy, and afterwards corrected the proofs with his own hand. This was designed to be a standard edition. It was published A. D. 1590. But Pope Sixtus discovered numerous errors of the press, which had escaped correction, and therefore, ordered the copies in circulation to be purchased, that the whole might be again revised and sent forth in a correct form. But where was the necessity of summoning another college of cardinals and learned men, and going over anew with the process of collating the Mss., and comparing

the commentaries of the fathers, for the sake of correcting the errors of the press? The truth is, there were other errors besides those of the press; and the Catholics themselves frankly admit that the imputation of these errors wholly upon the printer, was a device of Bellarmin, in order to rescue the honor of the papal chair. Sixtus soon died, but the revision was prosecuted under Gregory XIV, and completed under Clement VIII. It was published A. D. 1592, *as a work produced by order of the chief Pontif Sixtus V, with the concurrence and aid of the chief Pontif Clement VIII.*

A recent German impression of the Vulgate exhibits the variations between the Sixtine and the Clementine editions, which are said to amount to more than two thousand. The Clementine edition of 1592 still retains its authority as the standard. The Encyclopedia Americana speaks of an improved edition, published in 1593; and Mr. Horne says that Clement made another revision in 1593. But this I doubt. If such a revision was prepared it was never printed. For the only edition brought out by the Catholics, in 1593, was the one published at Rome; and this was nothing more than a re-print of the one published in 1592. All good authorities agree that the edition of 1592 is the present standard; and it is certain that the copies now in use in the Catholic Church profess to follow the exemplar of 1592. And the Rhemish Testament also, which was originally published in 1582, is altered to the Clementine edition of 1592.

In preparing this standard edition, it was not the avowed object of the Catholic clergy to amend the genuine Vulgate, but only, by comparison of the most ancient copies, to fix the

original and genuine reading. To use the words of Pope Sixtus, "it was not their purpose to publish a *new* edition, but to issue the ancient Vulgate, restored as far as possible to its original purity, as it came from the hand and pen of the translators." It is very unjust to the Catholics, to suppose, as many have done, that the Sixtine edition was designed to displace a standard by the Council of Trent, and that the Clementine edition again, was an arbitrary interference with the Sixtine standard. For the revision made by Clement was in fact the fulfilment of Sixtus' design, and both acted in harmony with the Council of Trent. That Council only set the seal of authority to *the Vulgate*, and not to all the corruptions that had crept into the Vulgate. So far from this, they actually provided by special enactment, that it should be printed thereafter in as expurgated an edition as possible.

Of the ancient Itala, not only Psalms, and most of the Apocryphal books, as they stand in the present Vulgate, but Job also, remains complete; besides fragments of other books of the Old Testament, together with considerable portions of the New. Of Jerome's revised Itala, Job and Psalms are extant; the latter has been printed repeatedly, and once at least both have been published together. Of Jerome's new translation from the originals, the book of Psalms, though not contained in the present Vulgate, is extant, and has been often republished. The rest of the canonical books of both Testaments, with the apocryphal books of Tobit and Judith, are contained in the present Vulgate.

By the Vulgate, then, we are to understand the Latin version of the Scriptures, which is now in use among the Roman Catholics, comprehending the apocryphal as well as the canon-

ical books, of which version, the Psalms and most of the apocryphal books, are taken from the ancient Itala, and the rest from the later version of Jerome.

In respect to the faithfulness of this version different critics have expressed various opinions. Dr. George Campbell admits that it has some faults, but thinks it is on the whole "a good and faithful translation." Dr. Mosheim, on the contrary, says that "it abounds with gross errors, and in a great number of places exhibits the most shocking barbarity of style and the most impenetrable obscurity with respect to the sense of the inspired writers." The former of these, I think, is too favorable in his verdict, while the latter is rather too severe.

Possibly the Vulgate is not more faulty than some other versions that might be named; yet, in my estimation, it has too many and gross errors to deserve the reputation of "a good and faithful translation." The Psalms, being rendered from the Septuagint, which is often very loose, diverge in some parts very far from the Hebrew. Of those portions rendered immediately from the originals, the New Testament is as well executed as any, probably better; yet even here we find errors of serious magnitude. The phrase *poenitentiam agere*, which is rendered by the Catholics, *to do penance*, cannot be regarded as a fault of the Vulgate. For it is a classical expression, and means neither more nor less than *to exercise repentance*. It is so used by the younger Pliny, and others. And in the Vulgate it is often used synonymously and interchangeably with *poenitere*, *to repent*. But the Vulgate is strikingly in contrast with the original at Heb. 11: 21; where it reads, instead of "worshiped, leaning upon the top of his staff,"

But to show that my estimation of the Vulgate is not affected by prejudice, I will cite the testimony of Augustine and Bellarmin, two competent and unbiased witnesses. Augustine says of the Vulgate, "We frequently cannot comprehend the translators, unless we call to our aid the tongne from which they made their translation. How often, from the want of requisite learning, do they miss the sense! We are therefore obliged to examine the original tongues." Bellarmin says, in the preface to the Clementine edition of the Vulgate, "Accept, therefore, Christian reader, through the favor of Clement, chief Pontif, the ancient and Vulgate edition of the sacred Scriptures, corrected with all possible diligence; which, though it cannot indeed be affirmed to be perfect in every part, on account of human imbecility, is nevertheless undoubtedly the most amended of all that have been published. In the reading now adopted, while some things are wisely altered, others which seemed to need alteration, are, upon mature deliberation, left unchanged." Again, in one of his epistles to Francis Lucas of Bruges, he says, "I would have you understand that we have not brought the Vulgate to a very high degree of accuracy; for we purposely passed over, for substantial reasons, many things which seemed to need correction. The various readings given in the Louvain Bible, and upon which you have written a most useful book, it appeared to me should by all means have been added, but it did not please others to insert them in the first edition."

Note here two things. First, the Vulgate as well as other translations in the time of Augustine, was considered so incorrect as to make it necessary to recur frequently to the

original, and as it is now read *many faults* are knowingly and purposely left uncorrected; and again, many of the readings now adopted, are not supported by such preponderating claims over the rejected ones, but that Bellarmin thought that the latter were at least entitled to a place in the margin.

TRANSLATIONS FROM THE VULGATE.

"Did Peter Waldus, who translated the Scriptures into the French language, make his version from the Vulgate, or the original Greek and Hebrew?"

THE probability is that Peter Waldus did not himself translate the Scriptures into the French language, but that he employed others to do so, sometime between A. D. 1160 and A. D. 1180. As to the precise period, writers are not agreed. This version was made from the Latin Vulgate. Le Long, when he composed his Bibliotheca Sacra, was not able to learn that any copies of it were extant. For information respecting it we are obliged to depend principally upon the statements of Roman Catholic writers; of whom the most circumstantial, is Stephen de Borbone, in his work on the seven gifts of the Holy Spirit.

According to this writer, Waldus, a wealthy merchant of Lyons, was accustomed to hear the Gospels read in the public assembly, (from the Vulgate of course,) and understanding enough to awaken his curiosity, though not being sufficiently

learned to translate perfectly, (non multum literatus,) he hired one Stephen de Ansa, a Grammarian by profession, and one Bernard Ydros, a clerk; the former to dictate a translation of the Gospels, and other portions of the Bible, into the vulgar tongue, and the latter to write the translation. Subsequently both these individuals became clergymen. Borbone professes to have seen them both, and to have obtained his information directly from Bernard Ydros, who wrote out the translation at the dictation of Stephen de Ansa. An account substantially the same as the above, is given by John Trithemius, in a Chronicle to the year 1160, now belonging to the monastry of Reichenau, in Germany, where he states, with manifest reference to Waldus, that "a certain wealthy cititizen of Lyons caused some books of the sacred Scriptures, principally of the New Testament, to be translated for him for the first time into the French language." Some, however, suppose that Waldus was not obliged to employ others to translate for him, but that this is a reflection falsely and maliciously cast upon him by his enemies. But I cannot so regard it. The Catholics are undoubtedly wrong in making him the founder of the sect of of the Waldenses, and probably also in regard to the *motives* which led him to procure a translation of the Scriptures; yet, I see no reason to discredit their account of the manner in which the translation was procured. Indeed, it seems to me the most rational supposition, that, although he knew enough of the Latin to comprehend the Scriptures in general, and to appreciate the importance of giving them to the people in the vulgar tongue, yet having been occupied through life with other employments, he was not sufficiently learned to make an

anslations from the Vulgate, Wicklif's and other English Versions.

te translation. And if so, he would naturally choose, the requisite pecuniary means, to employ some one who ualified to do the work well; and this he might do with- least disparagement either to the translation, or its . And though the agents whom he employed were ics, they were not then shackled with the same restraints ere afterwards imposed, with regard to translating, or g the Scriptures; nor was Waldus at that time reputed ctarian. Moreover, it would hardly seem probable that s himself had the requisite leisure to perform the work of tion; for there is no evidence that he had yet relin- l his business as a merchant. It may he admitted, r, that after he devoted himself to public teaching, and t off from those who were more learned than himself, he ave *added* some inconsiderable tracts to the translation, he had already procured, as the wants of the people l to require; and this may reconcile the varying ts of both parties. But whatever may be the truth in to this point, it is certain that Waldus' version of the Scriptures was made from the Latin Vulgate; for this only edition of the sacred Scriptures which was read time, throughout all the West of Europe. Greek re was not cultivated in those regions.

d John Wicklif, who translated the Scriptures into the h language, make his translation from the Vulgate or inal languages?"

klif's version was made from the Latin Vulgate. This has never been doubted. Some of the most ancient

Mss. as, for instance, the one in Emmanuel College at Ca bridge, have a titular inscription like the following: " English version of all the Holy Scriptures, out of the La version of Jerome, made by John Wicklif, in the year 138 Some copies have "1378." These inscriptions, whether rived from the autograph of the author, or from some ot hand, show the *reputed* source of the version. Whether direct testimony on this point can be gathered from Wickl preface, I do not know, as I have not now a copy at ha although I have no doubt that it does contain such testimc This, however, is of no consequence: for the question a the source of Wicklif's version is infallibly settled by c paring the translation itself with the text of the Vulgate.

There was an English version anterior to Wickilf's, s posed to have been made about the year 1290, by an unkn individual, which was also made from the Latin Vulgate the writer himself informs us in the end of the book.

But Tyndale's translation of the New Testament, published in 1526, was made immediately from the Gre and as to phraseology, it is the basis of all subsequent versi of the New Testament down to the Bishops' Bible. Geneva version, made by some English puritans, residin Geneva, and first published in 1560, was made from original Greek and Hebrew, as set forth in the title p The Bishops' Bible, published in 1568, by order of Q Elizabeth, was in fact nothing more than a revision o Geneva Bible, and was considered by some to be less a rate. The English version in present use, made by ord King James, and first published in 1611, was also made f

Purity of the present Greek of the New Testament.

the original Greek and Hebrew; but the translators were instructed to follow the Bishops' Bible, as far as the original would permit; that is, they were to follow the Bishops' Bible *as to the mode of expression*, but *as to the sense* they were to be guided by the original. The common English version is therefore strictly a translation from the inspired originals, the Vulgate and other versions being used by the translators, just as they used lexicons and glossaries, as helps, and not as texts.

PURITY OF THE PRESENT GREEK OF THE NEW TESTAMENT.

"Were not transcripts of the Greek Testament corrected by the Vulgate in the 5th century? And if so, are we sure that the Greek text has not been corrupted?"

There is no evidence that any attempt was ever made to effect a general, systematic, alteration of the Greek Mss. to the Latin versions. In speaking of the variations of the Mss., let it be understood in the outset, that they all agree, except here and there a single word or phrase; and these variations consist in different modes of spelling a word, in the exchange of one number or tense for another, and in the interchange of synonymous words or expressions. And out of all these variations, not one in a hundred is of any importance, and not one among the whole has any vital bearing upon a single point in Christian faith or practice. A very few of them do indeed occur in passages of either a doctrinal or practical bearing; but then it so happens, that the doctrine or duty involved in

these passages, does not depend on the various readings, but independently of this is abundantly supported by other passages.

Among all the Mss. there are indeed some which seem in their various readings to correspond to the Latin versions, which were in use before the time of Jerome; though it is comparatively seldom that these readings coincide with Jerome's version, or the present Vulgate. These correspondences, however, have induced the suspicion with some, that the Latins at some period, altered their Greek copies to correspond to their versions. Of this opinion were father Simon, Mill, Wetstein, and for a time, Michaelis. But the last writer abandoned the opinion, and in his later writings, published a thorough retraction of the sentiment. Whether any critic of note at the present day maintains this view, I do not know; but it must be obvious to any one, on a moment's reflection, that a systematic, and general alteration of the Greek copies to the Latin versions could not have been accomplished, or even thought of, until the authority of the Latin versions had become superior to that of the Greek text. And the Latin versions certainly did not acquire such authority until after the time of Jerome. The Latin fathers of the third and fourth centuries often appeal from the Latin to the Greek, implying that where there was a difference, they gave the preference to the Greek. The words of Augustine, on this subject, have been quoted in a former section, and Jerome's opinion is known of course from his translations. No man could have juster views on this subject than he had; and in this matter he had the countenance and support of Pope Damasus.

Purity of the present Greek of the New Testament.

As late as the fifth century, therefore, the Latins gave the preference most decidedly to the Greek, and not merely to *the* Greek, but to *their* Greek copies.

Now, it is one of the most uncritical hypotheses ever advanced by men professing to be critics, that the Latins could have so suddenly and so generally lost confidence in their Greek copies as to have consented in this same century to a systematic alteration of the Greek to the Latin. And what makes it still more absurd is, that it supposes them by general consent to have altered their Greek copies to the *old* Latin version, at the same time that public sentiment was divided between the merits of the old version and that of Jerome; for the supposed alterations, it will be recollected, coincide usually with the old version and not with the new. But if the Latins had been so disposed they could not have effected any thing like a general corruption of the copies circulated throughout Christendom. Mss. were in use among the Churches of Egypt, Palestine, Syria, Asia Minor, Greece, and those countries now included in European Turkey; in none of which regions had the Latin versions at that time acquired an ascendency over the Greek text, if indeed they ever did at any subsequent period. There were also numerous existing versions from the Greek, viz. in Egypt the Sahidic, and the Memphitic; in Abysinia the Ethiopic; in Syria the Peshito Syriac; and in Armenia the Armenian. Besides these, we have reason to believe there were numerous versions, at least of portions of Scripture, which have not come down to us. Jerome speaks of versions existing in the languages of "many nations." Augustine tells us "that the knowledge of the

Divine Scriptures was disseminated *far and wide* among the nations of the world, by means of various translations." And Theodoret, who wrote in the early part of the fifth century, says expressly that "the Scriptures were translated into the languages of the Romans, Egyptians, Armenians, Persians, Indians, Scythians, Sarmatians, and in short, into all the languages of the world."

Now, is it to be supposed that the Latins would undertake to corrupt their own copies, when all the copies of the Christian world around them, as well as numerous existing versions, would at once appear as so many witnesses to convict them of the fraud? For if we suppose them to have introduced these peculiar readings into their Mss. in the fifth century for the first time, they could not have existed in the Mss. of other countries, nor in the Mss. from which the early versions were made. But the truth is that these readings which are suspected of having been forged in the fifth century, were read in Mss. *in the third century*, and even *at the close of the second.* Although we have at present no Mss. of that age, the oldest known laying claim to no higher antiquity than the fourth century, yet the Sahidic and Peshito versions, which were made about that time, and also the writings of Clemens Alexandrinus, Irenaeus, and Origen, Greek fathers of that period, as far as their Scriptural quotations extend, are authentic documents of the text of that age. For these versions would of course follow the versions from which they were made, and the fathers would be likely to quote Scripture as they read it in their copies.

Now these same readings that are suspected of having been

put into the Mss. in the fifth century for the first time, are found in the writings of Irenaeus, of Lyons, in France; of Clemens and Origen, of Alexandria; and also in the Peshito Syriac version, and the Sahidic, two of the oldest translations in existence, over which the Latins never had any control. It is therefore established beyond a question, that the Latins did not commit the fraud of which they have been accused; but that these readings existed in Mss. which were extant and more or less used in Syria, Egypt, and France, at the close of the second century.

Perhaps it may be said, 'You have indeed exculpated the Latins, but in doing so, you have only shifted the difficulty without removing it. The question still returns, whether the Greek text has not been corrupted.' To this I would reply that all the variations of all the Mss. affect only the purity of the *letter*, not the *spirit*, of the sacred writings. They are not of a nature to touch either the authenticity, or the inspiration of the sacred volume. They do not add or take away a single new precept; nor do they add or take away a single article of speculative faith. It is not, therefore, absolutely essential to know whether this or that was the original reading. Of what importance is it to know whether the original copies read, in particular places, "Nazareth," or "Nazaret"? "Beelzebub" or "Beelzebul"? "Christ," or "Jesus Christ"? "another shall gird thee," or "others shall gird thee"? "I went and washed, and I came seeing"? or "having gone and washed, I received sight"? Of just about as much importance as it would be to determine as to the various readings in our Bible, whether "shew," or "show," "strew," or "straw," "alway,"

or "always," is best; or which of two grammatical constructions expressing substantially the same sense, is to be preferred. By far the greater part of the various readings in the Greek copies, are of the nature of those just mentioned, though a very few are of more importance. None of these tend on the whole to favor or prejudice the interests of any sect or party. In general they bear upon their very face the evidence of having originated in mere casualty or unintentional mistake; and they are easily corrected by a comparison of the Mss. There are but very few upon which all critics are not agreed, and among these not more than three or four are of any considerable importance; and even these have no *essential* importance. The variations in the Mss., therefore, furnish no ground of suspicion that the sacred writings have not come down to us in a state of entire purity.

But should it still be asked whether we have any affirmative proof that the New Testament has come down to us uncorrupted; I answer that the genuineness of these books is attested by ten-fold stronger proof than can be adduced in favor of any other ancient writing, the Old Testament excepted.

It was a custom with the authors of antiquity, when they had finished a work and wished to send it forth into the world, to recite it, either in a company of friends, or in a large assembly of friends invited for the purpose; by which means the author became known as the writer; then if they were pleased with it they requested permission to transcribe it. Thus it left the hands of the author and became the property of the public. In this manner the several books of the New Testament made their appearance. The historical works were read by the

authors in their congregations; and the epistles, signed by their respective authors with their own hand, were read in the Churches to which they were directed. A writing having been thus read, and the authorship ascertained, thenceforth it became the property of the Church, which provided for its safe keeping; though any one who pleased was allowed the privilege of transcribing it. And such Churches as had one portion of the Scriptures, exchanged, for the purpose of transcription, with those which had another. Thus Paul directs the Church of Colosse, after having read the epistle directed to them, to cause the same to be read in the Church of Laodicea, and to read in turn the epistle directed to the Laodiceans. Col. 4: 16. In this way all the Churches came into possession of the inspired canon, as it was gradually written at different times, and in different places.

From the exemplars of the Church, which were kept with great care, and renewed whenever they became impaired or worn out, members of the Church being allowed to transcribe as much as they pleased for their own private use, copies of the sacred Scriptures were rapidly and greatly multiplied, as Christianity spread over Asia, Europe, Africa, and the isles of the sea. From the nature of the case a corruption of these books was impossible. Every Christian was under the most sacred obligation to make himself familiar with the letter and spirit of the Holy Scriptures, by regular and frequent attendance upon the public reading and exposition of the Divine Word; and if practicable to provide himself with a copy for private use. Thus at these public meetings all the standard copies in Christendom were brought under a universal censor-

ship, by which the minutest alteration must have been det
How could the sacred books be corrupted under such ci
stances? The pastor could not corrupt the copy o
Church, from which he read every Lord's day, and whic
often reviewed with the greatest care by transcribers; f
members, both those who had copies and those who ha
and also the transcribers, would unavoidably observe th
reading, and immediately institute an examination whicl
end in the confusion of the pastor. A member of the C
could not corrupt his private copy, without being correct
all the others in the Church, and especially by the sta
copy, in the hands of the pastor. Neither could a Chu
sect combine together to corrupt their copies. For s
thing would not be attempted, except for the purpose of su
ing some new doctrine, and then the new readings wo
the ones on which they would chiefly insist in the dis
nation and maintenance of their peculiar principles; s
public attention would inevitably be attracted to the new
ings, and immediately a thousand eyes would be turned
all the copies in Christendom, to see whether these things
so. Sectaries, therefore, instead of being able to corru
Scriptures, must have been the very means of awakenin
preserving among the Churches a vigilant care and
jealousy for the purity of the sacred oracles. The alterat
the Scriptures, had it been practicable, would have be
readiest way to establish their dogmas; but they have
endeavored to propagate their principles by *wresting the*
ing, rather than by *altering the letter* of the Scriptures;
sufficiently indicates the impracticability of the latter c

Purity of the present Greek of the New Testament.

It is also equally incredible that the whole body of Christians should at any time combine together to corrupt the Scriptures. One would infinitely sooner believe that all the wise and good people in a state or nation would enter into a league to corrupt all the public and private copies of their statute laws, to which they were indebted, and on which they were dependent, for the good order, and peace, and social happiness, which they enjoyed. Either would be morally impossible.

The security of the original Scriptures, therefore, was perfect. They could not have been corrupted so long as the Greek continued to be generally used, except the whole Christian world had been united in the fraud. Nor could they have been altered after the Greek language ceased to be in general use, unless the Greek Churches, which have always read the original text, had formed an alliance with the Western Churches, in such a manner as to control all the Mss. in the public libraries, and in the hands of private individuals; which was plainly impossible, and contrary to historical facts. Accordingly, when we compare the Mss. which have descended to us through various and widely separated channels in different countries, from the sixth, fifth, and fourth centuries, we find such an agreement as proves that none of them have suffered any material alteration.

We have another proof for the purity of the Greek text in its agreement with the numerous versions of antiquity; which from the moment they were made became entitled to the same careful treatment as the original, and subject to the same rigid inspection, precluding the possibility of their corruption. These versions have been handed down from the earliest

times, by Christians of different countries, holding no intercourse with each other, religious or civil; and they constitute so many independent and impartial witnesses to the fact that the Greek text which was used in the first ages was substantially the same as that which we use at the present day.

But the Divine Author of the Bible has never vouchsafed the interposition of a miracle for its preservation. He has thrown around it a combination of circumstances sufficient to guard it from sacrilegious violation in any material point; while in respect to unimportant errors the sacred volume is left subject to the same chance to which works of profane literature are liable. Hence there are very few printed editions of the Bible which have not more or less errors. There is a pocket Bible in pretty general circulation, in which I have counted, without any thing like a rigid examination, some two thousand errors, principally omissions resulting from accident; though this is an extraordinary case, perhaps unparallelled.

But Mss. were still more liable to errors. Transcribers would sometimes omit a word through oversight; sometimes mistake one word for another, from the similarity of their orthography; and sometimes put the singular for the plural, or the plural for the singular. Many of the various readings arose from explanatory words or phrases, written originally in the margin, or at the beginning and end of the Church lessons, by the owner of the Mss., for the convenience of the reader. These, not being understood, or being mistaken for emendations, were subsequently inserted in the text. Other variations originated in the exchange of one mode of expression for another, for the sake of improving the grammatical construction.

Purity of the present Greek of the New Testament.

These variations were in general of such a nature as not to attract attention at first; and so they were suffered to accumulate, until about the middle of the third century, when it was thought desirable to make a revision of the text. Accordingly Iesychius, Lucian, and Origen, devoted themselves to this work. The first had his department in Egypt, the second in Syria, and the third in Palestine. Each one collected the best and most ancient copies of his own country, and compared them with their common copies, to see what in later times had been added; and what in private copies had been changed or omitted, and how far they agreed in a uniform text. These men possessed every advantage for settling the true reading. They resided in those countries where the first Churches were planted, and where the most authentic copies of the Scriptures were to be obtained. And they lived in an age when it was possible to find some Mss. reaching back nearly if not quite to the time of the Apostles; for if Mss. of the fourth century have been preserved until now, they must have had some in their day as old as one hundred and fifty years. At all events their labors were so satisfactory to the Christian public, that their revisions were generally adopted, except by the Latins, who were not at first so ready to receive them. Jerome, however, in making his translation, though he did not adopt any particular recension, used an emendated text, drawn from ancient copies, which did not differ widely from the common Latin reading; although they must have differed considerably, as Jerome's version has comparatively few of the textual errors which are to be found in the Itala.

Up to the middle of the third century, then, we have a text

which has by degrees accumulated more or less errors. From this period we have an *approved* text, drawn from the purest and most ancient copies, the faulty ones being thenceforth generally laid aside. We have versions made before the middle of the third century, viz. the Sahidic, the Peshito Syriac, and Italic, which exhibit the state of the text shortly before the revision ; and we have also versions made after the middle of the third century, viz. the Coptic, Ethiopic, Gothic, Sclavonic, and Phyloxenian Syriac, which exhibit the state of the text shortly after the revision. A comparison of these documents proves that the emendations consisted chiefly of the correction of mistakes, made by transcribers, and the expunging of additions, introduced from the margin, and the restoration of what had been omitted, or otherwise altered. And a comparison of the fathers who wrote before the revision with those who wrote afterwards, shows the same result.

Most of the Mss. which have come down to us are transcripts of the *revised* text ; but those that have been suspected of being altered to the Latin versions, are transcripts of the *unrevised* text. This explains the fact that the latter agree with the Latin and other versions, made before the middle of the third century, and with the earlier fathers, while they disagree with the versions made after that time, the later fathers, and a majority of the Mss.

But to conclude. The Author of the inspired volume has thrown around it such a combination of circumstances as to secure it from corruption in any material point ; and the unimportant errors which have found their way into different Mss. are for the most part easily detected by a comparison of

the whole; and though a very few readings should remain doubtful, still we have no occasion for anxiety, since they do not jeopard a single truth of Divine Revelation.

But lest any one should be misled by what I have said respecting the Peshito version as being the document of a faulty text, I would observe here that it exhibits very few errors in comparison with the Sahidic version; which shows that the text was preserved in much greater purity in Syria than it was in Egypt. I have also said that Jerome's Vulgate was made from an emendated text, one preserving a medium between the unrevised text and the emendations then generally adopted. This may seem to conflict with what I said concerning the *faults* of the Vulgate; but in speaking of the faults of the Vulgate I refer to the *translation*, and not to the *text* from which it was made.

COUNCIL OF TRENT.

We will now present some extracts from an authentic edition of the Canons and Decrees of the Council of Trent. They are a literal translation from the original Latin, without the addition or omission of a single sentence, except the two included in parentheses, which are added for the sake of explanation. The rules concerning prohibited books strictly belong to the acts of the Council of Trent, although the Council adjourned in 1563, and the rules did not appear till 1564. They appeared under this date and with the particular sanction

of the Pope, because the committee appointed to prepare them was not ready to report previously to the adjournment of the Council. These extracts contain all the acts of the Council, which relate to the establishment of the Vulgate as a standard edition, as well as those which relate to the reading of the Scriptures in the vulgar tongue; and I am induced to present them here in their whole length and breadth, partly because they have a natural connection with the subject of the former sections, and will serve to elucidate them, but principally because every body has heard of the Decrees of the Council of Trent, touching these subjects, yet very few have any definite idea of them.

Fourth Session, solemnized April 8, 1546.

DECREE CONCERNING THE CANONICAL SCRIPTURES.

THE holy and ecumenical and general Council of Trent, lawfully assembled in the Holy Ghost, the same three legates of the apostolical chair presiding, always proposing to itself the suppression of error, and the preservation, in the Church, of the purity of the Gospel, which, having been before promised by the prophets, in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first published with his own mouth, and then commanded to be preached to every creature by his Apostles, as the fountain of all wholesome truth and of all moral discipline; and perceiving this truth to be contained

in written books and in unwritten traditions which have come down to us, having been received by the Apostles from Christ's own mouth, or delivered by the Apostles as it were by hand at the dictation of the Holy Ghost; following the examples of the orthodox fathers, receives and honors with the same pious regard all the books as well of the Old as of the New Testament, since one God is the Author of both, and also the traditions relating both to faith and practice, as dictated either by Christ orally, or by the Holy Ghost, and kept up in the Catholic Church by unbroken succession. It was also resolved that a list of the sacred books be inserted in this decree, that no one may be in doubt which they are, that are received by the Council. They are the following: of the Old Testament, five of Moses, viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Joshua, Judges, Ruth, four of Kings, (1st and 2d Samuel, with 1st and 2d Kings,) two of Chronicles, first of Ezra, and second, which is called Nehemiah, Tobit, Judith, Esther, Job, Psalter of David, containing one hundred and fifty Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus, Isaiah, Jeremiah with Baruch, Ezekiel, Daniel, twelve minor prophets, viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and two of Maccabees, first and second. Of the New Testament, four gospels, according to Matthew, Mark, Luke, and John; Acts of the Apostles, written by Luke the Evangelist; fourteen epistles of Paul the Apostle, to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to

Philemon, to the Hebrews; of Peter the Apostle two, of John the Apostle three, of James the Apostle one, and the Revelation of John the Apostle.

And whosoever shall not receive these books entire, with all their parts, as they are usually read in the Catholic Church, and as they are contained in the ancient Vulgate Latin edition, as sacred and canonical, and shall knowingly and purposely contemn the foresaid traditions, let him be anathema. Be it known, therefore, to all, by what rule and in what way this Council will proceed, if any shall cast away the foundation of the confession of faith, and especially what evidences and aids it will use in confirming the doctrines and restoring the customs of the Church.

DECREE CONCERNING THE EDITION AND USE OF THE SACRED BOOKS.

FURTHERMORE, the same holy Council considering that no small advantage might accrue to the Church of God, if, of all the Latin editions of the sacred books, which are in circulation, one should be held as authentic, be it known, that it enacts, and declares, that the ancient and Vulgate edition, which has been used and approved of in the Church, for so many ages, shall be held as authentic, in the public lessons, disputations, preaching, and exposition; and that no one shall dare or presume to reject it upon any pretext whatever.

Moreover, for the restraining of rash minds, it decrees that

no one, leaning to his own understanding in matters of faith, and of practices, tending to the advancement of Christian doctrine, shall dare to interpret the Holy Scriptures, wresting them to his own sense, contrary to that sense which the holy mother Church has held and does hold, whose prerogative it is to judge concerning the true sense of the Holy Scriptures, or also against the unanimous consent of the fathers, even though such interpretations should not be designed ever to be published. They who contravene this shall be convicted by the Ordinaries, and punished with such penalties as are appointed by law.

But, willing, also, as it is fit, to set bounds in this respect to the printers, who now without bounds, that is, thinking they have a right to do whatever they please, without license of ecclesiastical superiors, print the books of the Holy Scriptures, and annotations upon them, and expositions of all sorts indifferently, often also with a lying press, and, what is worse, without the name of the author; and also have these books for sale at random in other places; it decrees and enacts that hereafter the Holy Scriptures, but most especially the ancient and Vulgate edition, shall be printed very much amended; and it shall not be lawful for any one to print, or cause to be printed, any books on religious subjects without the name of the author, nor to sell them afterwards, or even to retain them with himself, unless they shall be first examined by the Ordinary, under pain of excommunication, and of a fine, (one hundred ducats,) as fixed in the canon of the last Lateran Council. And, if they are Regulars, besides an examination and probation of this sort, they shall also be bound to obtain a license

from their superiors, according to the form of their rules, after the books have been reviewed by them. But whoever shall communicate them by writing, or shall circulate them, without their being first examined and approved, shall be subject to the same penalties as the printers. And whoever shall have them, or read them, unless they produce the authors, shall themselves be regarded as the authors. And the probation of books of this sort shall be given in writing, and shall appear authentically in the front of the book, whether it is written or printed; and all this, that is, the probation and examination, shall be done without charge, that whatever deserves approbation may be approved, and whatever deserves reprobation may be disapproved. Willing, after these things, to restrain that temerity with which any words or sentences of the Holy Scripture are turned and contorted to profane uses, to wit, to ridiculous, false, and trifling subjects, to flatteries, detractions, superstitions, impious and diabolical incantations, divinations, lots, and libels; it orders and commands, for the taking away of this sort of irreverence and contempt, and that no one may dare hereafter to use the words of the Holy Scripture for these, and the like purposes as he pleases, that all men of this class, defilers and violators of the Word of God, be restrained by the bishops with the penalties of the civil law.

Council of Trent. Prohibited Books.

TEN RULES CONCERNING PROHIBITED BOOKS.

Prepared by the fathers chosen by the Council of Trent, and confirmed by the bull of Pope Pius IV., March 4th, in the year 1564.

RULE III.

Translations of ecclesiastical writings, also, which have been edited hitherto by condemned authors, are permitted, provided they contain nothing contrary to sound doctrine. But translations of the books of the Old Testament may be granted only to learned and pious men, at the discretion of the Bishop, and on condition that they use such translations for the elucidation of the Vulgate, in order to an understanding of the Holy Scriptures, but not as a sound text. But translations of the New Testament, made by authors of the first class of this index, may be granted to no one, inasmuch as the perusal of them is usually attended with great danger to the readers, and with little good. If there are any notes accompanying such translations as are permitted, or accompanying the Vulgate, they can be permitted to the same individuals as the translations, after the dangerous passages have been expunged by the theological faculty of some Catholic university, or by the inquisition general. On these conditions the whole volume of the Bible which is commonly called Vatablu's Bible, or parts of it, may be granted to pious and learned men. From the Bible of Isidorus Clarius Brixianus, the prologue and prolegomena are to be struck out; nor must any one suppose his text to be the text of the Vulgate.

Part Second. Sundry Essays.

RULE IV.

Whereas, it is manifest from experiment, that, on account of the temerity of men, more harm than good arises, if the Holy Bible is everywhere indiscriminately permitted, in the vulgar tongue, it shall rest on the judgment of the Bishop, or of the Inquisitor, who may, with the advice of the parish priest or of the confessor, allow the reading of translations of the Bible in the vulgar tongue, made by Catholic authors, to such as they are persuaded will receive no damage, but rather an increase of faith and piety, from such reading; which license they shall have in writing. But whoever shall presume to read, or have them without such license, unless the Bibles are first given up to the Ordinary, cannot receive absolution of his sins. Booksellers, also, who shall, without the foresaid license, sell Bibles, written in the vulgar idiom, or convey them in any other way, shall forfeit the price of the books, to be converted by the Bishop to pious uses, and shall be subject to other penalties according to the quality of the offence, at the discretion of the same Bishop. Even Regulars may not read or purchase them without obtaining a license from their prelates.

CONCLUDING REMARKS.

It is not my design to comment upon these extracts, for they need no explanation. While I write I could weep over that mistaken policy which would take away from any class of

the people the key of knowledge; and I bless God, from my heart, that *we* live under a milder and more enlightened administration. I must remark, however, that writers, in speaking of the acts of the Council of Trent, have not always been sufficiently guarded in their statements. Dr. Mosheim says that the Council declared the Vulgate to be "authentic, i. e. a faithful, accurate, and perfect translation." Now, this is not correct. He probably supposed that this sentiment was involved in the act, inasmuch as he believed that no edition ought to have the authority with which they invested the Vulgate, unless it was a perfect translation. But, inferring principles from actions, or premises from conclusions, though it may answer as a general rule, does not always lead us to true results; for the same course of conduct does not always originate in the same principles, nor do different men always come to the same conclusions from the same premises. We, indeed, believe that no version could, with the least show of reason, be adopted as a standard, unless it were as perfect as the original; but it does not follow that the Council of Trent thought so, and much less that they *declared* the Vulgate to be a perfect translation. Indeed, they did not think the Vulgate to be perfect. This is evident from the fact that it was actually proposed to make a new Latin version from the Hebrew and Greek originals, which should supersede the Vulgate; but they finally settled on the Vulgate, because they judged it would be safer to protect the authorized version in the public estimation than to attempt to establish a new one. As little did the censors who revised the Vulgate in 1592 think it to be perfect. This has been shown in a former section, by extracts from the preface, and from other documents. But it was a natural

consequence, that after a standard edition was given to the public, and fairly established by public authority, it should result in the disparagement of the original Scriptures, and an overweening confidence in the version which was thus protected. Hence, in a preface to a collection of the various readings of the Greek New Testament, by John Matthew Caryophilus, Archbishop of Iconium, prepared about the year 1624, we find the Archbishop expressing the decided conviction "that the Vulgate Latin edition may deservedly be considered as equal to the Greek original." This feeling may have been pretty general in the Catholic Church, but it has not probably at any time been universal. There is no evidence that it existed anciently, and it was certainly not the principle on which the decree of the Council of Trent was founded. They admitted that the Vulgate was not absolutely perfect, yet they supposed it to be so faithful a copy of the original document, that a sufficient evidence might be extracted from it in all religious matters; and this they considered a sufficient ground for making it a standard. It is on this principle that they proceed in making their translations from the Vulgate instead of the original. They are conscious that versions made from the original would be nearer perfect than those made from the Vulgate; but they do not suppose the advantages accruing from such versions would be sufficient to compensate for the disadvantages that would result from the absurdity of having a standard Church version, and at the same time circulating other versions, which are, in ever so trifling a degree, confessed improvements upon the standard.

Again: The writer of the article on the Council of Trent,

in the Encyclopedia of Religious Knowledge, says that the Council closed in 1563, having arrived at the following conclusions, viz:

1. "All the books of Scripture, canonical and apocryphal, not excluding that of Baruch, though wanting in the common catalogues, which are contained in the Latin Church version, commonly called the Vulgate, are possessed of the same divine authority.

2. "Tradition, whether it regards faith or practice, is to be received with the same veneration, forasmuch as it is the unwritten word of God.

3. "The Holy Scriptures are only to be read and interpreted in and according to the Vulgate, which is the only authentic version." etc.

Thus he goes on to state six items; and from the manner in which they are presented the reader would naturally infer that the Council passed just six acts, and no more, and that too, in the very words which he has given; whereas the whole number of canons and decrees is about one hundred and forty, and one would search in vain for any of his items in the records of that Council. It is probable, therefore, that the writer intended only to relate some of the principal acts, and those not *verbatim*, but in substance. But, the third item is not true in substance, as the reader will see by referring to the foregoing documents. The Council greatly restricted the reading of other versions, but it did not decree absolutely that the scriptures should be read *only in the Vulgate*. The Council expressly permitted the reading of other versions made by Catholic authors, and even translations in the Vulgar tongue,

at the discretion of the Bishop or Inquisitor; and the F Spanish, Italian, English, and other translations, of whic have printed repeated editions, are so many proofs tha have not felt themselves absolutely restricted to the Vu Moreover, the Catholics, since the act of the Council of ' have published two of the most splendid Polyglotts we and between that period and the appearance of the revise gate in 1592, they printed an edition of the Septuagi fewer than five editions of the Hebrew Bible, and as ma more, editions of the Greek New Testament. Th course were designed to be read. Though it is not to b cealed, that, after 1592, the study of the original scri gradually fell into disrepute among the Catholics, and has received very little attention; and likewise that the restri imposed on their readers have, in their practical ope nearly banished the reading of the Scriptures from the m the people, in all those countries which are now under C influence; still it is exceedingly important that author write for standard works, which are to mould the public should be careful to state facts precisely as they are.

REMARKS ON THE ATONEMENT.

An article published in the Christian Review, vol. I. and in the New York Baptist Register, vol. XI. No. 3(tains some strange "thoughts on the atonement." The reasons principally from the analogy which he suppos

author of the epistle to the Hebrews to draw between the Jewish high-priesthood and the priesthood of Christ; and supposing that every part of the type must have something answering to it in the antitype, he infers, from the fact that the high-priest, once in a year, made atonement with blood, in the holy of holies, that Christ makes atonement only in heaven. "Preparatory to atonement," he says, "and indispensable to it, are (1) an officiating high-priest; (2) a suitable victim; (3) confession of sin, and faith, or trust, in the blood of the victim to be offered, and prayer on the part of those for whom atonement is to be made; (4.) the death of the victim." "Atonement," he continues, "does not consist in the death of Christ, but in *the offering of his blood* in the 'holiest of all.' It was not made on Calvary, but has been made before the true mercy-seat in heaven, for all who *have* believed in Jesus, and *will* be made there, and there only, for all who *shall* hereafter believe on Him. Christ, having offered himself as a propitiatory sacrifice, and having passed into the heavens with his own blood, (not literally,) officiates there perpetually, making atonement for those, and those only, who come to God by Him, by sprinkling his blood upon the mercy-seat; that is, by pleading its merits in their behalf before the throne of God."

In the first place, "M's" mode of reasoning is sophistical, and his conclusion false of course. "Typical atonement," he argues, was made *within the holy of holies;* and every part, [circumstance, I suppose] of the type must have something corresponding to it in the antitype; therefore the atonement of Christ is made only *in heaven.* It is true, that, on a single occasion, that is, once in a year, the Jewish high-priest made

atonement with blood in the most holy place; but besides this they had, I had almost said, myriads of sacrifices, viz. the continual burnt-offerings, the sin-offerings, the trespass-offerings, etc.; all of them sacrifices of atonement; all offered *without* the most holy place, and all typical of the atonement of Christ, and far oftener referred to as such, by the sacred writers, than the offerings within the vail. Now, let us state the argument once more, and see the conclusion. "Typical atonement was made *without the holy of holies;* and every part of the type must have something corresponding to it in the antitype; therefore the atonement of Christ was made *only on Earth.*" Now, a process of reasoning that will lead to opposite conclusions must be erroneous. The truth is, there is a lurking sophism either in the first proposition, which tacitly assumes that typical atonement was made *only* in the holy of holies, or else in the conclusion that Christian atonement is made *only* in heaven; and the second proposition is absolutely untrue, as will be shown hereafter.

In the second place, it cannot be proved that prayer and confession of sin always preceded, and were indispensable to typical atonement. Confession was required in the case of the scape-goat; but that it was required in ordinary cases, there is not the least evidence or probability. The imposition of hands on the head of the victim did not import confession. It implied a transfer of sins to the innocent animal, on the same principle that they supposed themselves to contract moral pollution by being brought in contact with any thing unclean; but a symbolical transfer is not confession. Nor does the passage in Luke 1: 10, "And the whole multitude were praying with-

out at the time of incense," prove, as "M" supposes, that, "while the high-priest was making atonement in the holy place, the people were engaged in prayer;" for it was the daily incense that is here spoken of, an offering of a "sweet smelling savor," and not an offering of atonement; nor was Zachariah high-priest at all, but only an ordinary priest, and never ministered in the most holy place.

Thirdly, intercession seems all along to be confounded with sacrificial offering. But these are distinct departments of service, and are never confounded in scripture. Though Christ has a perpetual priesthood, and carries on continually his advocacy—intercession, it does not follow that he continues to offer his blood. His one offering is of perpetual merit; but then perpetual merit is not perpetual offering. His intercession may involve the repeated pleading of His blood, shed on Calvary; but neither does the repeated pleading of his blood constitute repeated offering. Suppose I come to the throne of grace for pardon, committing my suit to Jesus, the blessed Advocate: if he pleads for my pardon on the account of his having shed his own blood, then most assuredly it is not the *plea* but *the shedding of his blood*, that constitutes the atonement; for atonement is that for which, or on account of which pardon is granted. The very idea of Christ's pleading a previous transaction, as the ground of pardon, supposes that atonement is not a present, but an antecedent, affair.

For the proof of this theory from scripture it seems to have become necessary or important to revise the common version. Instead of "he entered in once into the holy place *having ob-*

*tained** eternal redemption for us," Heb. 9: 12, "M" wc have us read "he entered in once into the holy place, *obta ing* eternal redemption for us." But the context, as wel

* The criticism on the common version of this passage claims that εὑράμεν an Alexandrine form of the 2. Aor. participle, and that it should be translated ' taining," not "having obtained." But even if it were the 2. Aor. it would no low that it must not be taken in the sense of the perfect; for the 2. Aor. freque coincides with the perfect. For example, see the verse immediately preced "Christ being come," or *having come*, (παραγενόμενος, 2. aor.;) also, Heb. 11 "These all died in faith, not *having received* (λαβόντες, 2. Aor.) the promi Buttmann says, § 137. 6, "The Participle of the Aorist always has the express fication of the past, and sometimes coincides entirely with the signification o *Participle Perfect.*" Professor Stuart, I know, sets this Participle down as 2. a and translates, "entered into the holy place, *obtaining* eternal redemption," that it seems, to obtain it *after* he entered. But we ought not to trust implicitly t *opinions* of other men, however learned, as long as we have all the *facts* befo that lie open to their inspection. I believe that εὑράμενος is here a 1. aorist ciple, and means *having obtained*, as our translators understood it, and as it h ways been understood, with scarcely an exception.

It was the *usual* form of the 1. aorist, but an *unusual* form of the 2. aorist. fessor Stuart says, "It is not an Attic form of the 1. Aorist Middle." True, it is for the ancient Attic form (εὑρησάμενος; was for the most part, if not wholly used by the Alexandrine and later writers, and the contracted form (εὑράμε written in its stead. But it does not therefore follow, as Professor Stuart seer infer, that it must be a 2. Aorist; for, though it is not the Attic, it is nevertheles *usual* form of the 1. Aorist. It is true, we sometimes also, in the late writers, with the 2. Aorist Active, written εὗρα instead of εὗρον, Middle εὑράμην, pa ple εὑράμενος, instead of εὑρόμην, and εὑρόμενος, the usage fluctuatin tween o and *a*; (Butt. Gr. p. 158, marg. note;) but unless I greatly mistak formation in *a* is not the more customary one; and if this is an example of formation, it is confessedly the only example to be found in the New Testa The New Testament writers use the 2. aorist of this verb about seventy time always write it after the Attic form. Paul himself uses it repeatedly in other pl but in no instance do we detect the Alexandrine form. It seems unlikely, fore, that Paul, in this single instance, wrote εὑράμενος for the 2. aorist, dro his usual mode of forming this tense, and adopting a strange one, which he a to use nowhere else, and which, also, is not sanctioned by any other New ment writer.

meaning of the word, seems to require us to take this par-
ble in the sense of the perfect, referring the "redemption
ained" to what Christ accomplished before he entered into
"holy place." Commentators have been accustomed, I
w, to construe this passage so as to make out the sense, that
ist entered into heaven with his own blood. *Christ being
e, entered once into the holy place, by a more perfect taber-
le, and by his own blood.* But unquestionably the sense is,
*rist being come, by a more perfect tabernacle, and by his
blood, entered once for all into the most holy place, having
ained eternal redemption.* Compare verses 9—12. Does
ist's offering his own blood appear to correspond, in the
parison, with the offerings of the *second* tabernacle, or "ho-
t of all?" Certainly not. "His own blood," and "eternal
emption" through it, are plainly the antithesis of "blood of
ts and calves," "gifts and sacrifices," "meats and drinks,"
; offerings of the first tabernacle, that could not make the
shipper perfect, as pertaining to the conscience. Compare
preceding context. Do verses, 13, 14, represent Christ's
ring of blood as corresponding to the offerings in the holy
olies? Certainly the "sprinkling the ashes of an heifer"
le no part of the service within the most holy place; and
oubtedly in this connection, the "blood of bulls and of
ts" is to be referred to the ordinary offerings. There is, at
t, no necessary reference here to the annual expiation
in the vail. In verse 19th the comparison is extended to
sprinkling of blood of calves and goats, with water, upon
people—a service which surely belonged not to the holy of
es. Also, in verse 23, the allusion is to the sprinkling of
people; for the "heavenly things," that are purified with

the "better sacrifices," are manifestly the *worshippers* belonging to the heavenly tabernacle, who "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven; and to God, the Judge of all; and to the spirits of the just made perfect; and to Jesus, the Mediator of the new covenant; and to the blood of *sprinkling*, that speaketh better things than that of Abel;" (ch. 12: 22—24;) who are *sprinkled*, as to the heart, from an evil conscience; and *washed*, as to the body, with pure water; (ch. 10: 19—22, an allusion certainly to the service of the first tabernacle,) and who are therefore permitted to draw near to the "holiest," into which their High-Priest has entered for them, as their Forerunner. It is true, Christ's entrance into heaven is compared to the entrance of the high-priest into the "holiest;" or, rather, it is contrasted with it, the one entering *often*, the other *once for all*. But His *service* there is not distinctly compared; the comparison lies with the sacrifices and offerings belonging to the first tabernacle; and nowhere is it clearly compared to the offerings within the "holiest." Of course, then, the context does not forbid, but seems to require, us to interpret this passage in accordance with the idea of Christ's *having obtained* redemption by the offering of his own blood, before He entered into heaven.

In regard to "M's" version of ἱλασμός, *propitiation*, it should be observed, that, to render it "propitiatory sacrifice," is uncritical, and incorrect. Its real and proper meaning is *propitiation, appeasement*. It signifies neither more nor less than

Remarks on the Atonement.

. The idea of sacrifice is not contained in the word at all. it Christ propitiates *by sacrifice*, is learned only from other s of scripture. To render 1 Jno. 2: 2, "He is the pro- atory sacrifice for our sins," is a complete metamorphosis he language of the Holy Ghost. It introduces "sacrifice" he prominent and leading idea, though it is totally foreign ie expression, while "propitiation," the *only* idea suggested he Holy Ghost, is appended to it as a mere *accessory* idea. h a rendering is as uncritical as it would be to take the ex- sion, "He is made unto us righteousness," and render it, e is made unto us a justificatory sacrifice;" or the phrase, e is our peace," and translate it, "He is our pacificatory sa- ce." The cases are exactly parallel; and the idea of sacri- is no more contained in either of these words than it is in names of Moses and Aaron. I know Professor Stuart ns to countenance this rendering; I know, too, that Mr. enfield, in his excellent lexicon to the New Testament, has gned this sense; but, then, he apprises the student, in his ace, that it was his plan to adopt "the middle course be- en a commentary, and a mere vocabulary." He does not efore give "propitiatory sacrifice" as the proper meaning of word, but as a commentary on its application in particular ances. Most of our modern lexicons are constructed, to a ter or less extent, upon similar principles, without the stu- t being apprised of it. Hence such a multiplicity of signi- tions; and hence, too, such egregious mistakes about the meaning of many words. It is in this way that so much mist been thrown around the word βάπτισμα. Though it means mersion" and nothing else, (and the *older* lexicons give

no other meaning,) yet, as immersion is sometimes performed for the sake of ablution, the idea of ablutory immersion is, by the dictionary writer, exchanged for the simple one of *ablution*. And so by the same process of conversion as changes baptism from a definite to an indefinite meaning, propitiation must, it seems, be converted from an indefinite to a definite signification. I do not know but such liberties with the language of the Bible may seem allowable to some; but it must be admitted that a *commentary* is not a *translation*. If, therefore, we are to have a professed *version* of the Holy Scriptures, let us have the truth, the whole truth, and nothing but the truth, in "the words which the Holy Ghost teacheth."

The word "atonement" occurs in the New Testament only in Rom. 5: 11, the original term everywhere else being rendered "reconciliation." To atone, means etymologically to set at-*one*; *unite* parties at variance; *reconcile*. The Greek text describes atonement, for the most part, by two different terms, the one signifying propitiation, i. e., the act of rendering propitious, piteous, merciful, or favorable; the other denoting restoration, i. e., by implication, restoration to favor, reconciliation. By a very common figure of speech, the cause or means of atonement is also called atonement. Thus the rejection of the Jews, seeing it was the means of the Gentiles being brought into favor, is called, in an inferior sense, the atonement, or reconciliation (καταλλαγή) of the world, Rom. 11: 15; but pre-eminently the death of Christ is called the atonement; because, strictly speaking, it is the means of our restoration to Divine favor. But let it be remembered, that causes are not always *immediately* followed by their effects. The rejection of the

the cause of the Gentiles being reconciled; but their
/as not immediately followed by the reconciliation
le Gentile world. Even at this distance of time,
' them remain enemies of God and strangers to his
l probably a long period must elapse before the re-
s cause, laid so far back in the course of time, though
' in a train of fulfillment, shall receive their complete
ıment. And though atonement for sin, or, in other
means of restoration to Divine favor, is laid in the
ırist, it does not necessarily follow, as "M" suppo-
tual restoration, or pardon, must in all cases imme-
ervene. The error arises from confounding the
nses in which atonement, or reconciliation, is used.
›ry of atonement, which supposes it was not made at
› Cross, but is made repeatedly, by the offering of
›od in heaven, there are several insuperable objec-

*›pposes a likeness between the Jewish tabernacle ser-
›e ministry of Christ, in the very point where the
ays there is a difference.*

al analogy between the ministry of Christ and the
the tabernacle is admitted; but, then, we are plainly
sacred writers that there is a difference in some par-
ıt the offering of Christ differs from the offerings of the
ıctuary, in respect to its *unity*. "For such an High-
ame us . . . . . who needed not daily, as those
s, to offer up sacrifice, first for his own sins, and then
› of the people; for this He did once, when he offer-
›elf." Heb. 7: 26, 27. Here it is stated distinct-

ly, that, while the *typical* sacrifices for sin, i. e., offerings of atonement, were presented *repeatedly*, the *true* offering, typified by these, was only *one*—presented once for all, when Christ offered up Himself. Heb. 10: 11, 12, "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God, expecting till his enemies be made his footstool. For by *one* offering He hath perfected forever them that are sanctified." Could the apostle have affirmed in plainer language, that all who are sanctified; that is, purified from sin; are sanctified by *one* offering, which is set over against the oft-repeated sacrifices of the former dispensation? Heb. 9: 24—26, "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer himself often, as the high-priest entereth into the holy places every year with blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself." Now, if the frequent offerings within the vail, were designed to typify the repeated offerings of Christ's blood in heaven, in *any sense*, literal or spiritual, could Paul here have overlooked the comparison? Instead of marking any parallelism in this point, he expressly *distinguishes* them. He says, that, as the high-priest entered into the holy places, so Christ did indeed enter into heaven; *but not, like the high-priest, to make repeated offering of blood there*; for His offering of atonement, whereby He put away sin, was made

nce for all, by the sacrifice of Himself, and that not in heaven, ut here in this world, where He "appeared" or was manifested in the flesh. What can be more decisive? And does it not plainly appear from what has now been shown, that "M's" main position, "that every part of the type must have something corresponding to it in the antitype," is absolutely untrue?

2. *This theory is totally irreconcileable with numerous passages of scripture which represent Christ as having accomplished the atonement before he entered into glory.*

Some passages declare unequivocally that Christ obtained redemption for us before he entered into heaven: Heb. 9: 12, "He entered in once into the holy place, having obtained eternal redemption for us." The common translation of this passage has been sufficiently vindicated; and the language is unequivocal. It asserts that Christ obtained redemption for us before He entered heaven. Of course, He made atonement before He went into heaven; for it was by atonement that He obtained redemption. Heb. 1: 3, "Who, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." This passage expresses, to all intents and purposes, the same sentiment as the preceding. Make what you will of that, criticise away its meaning, or expunge it from the Bible, still the point is incontestibly established by this, that Christ purged our sins; that is, made atonement for them, before He entered into heaven.

Some passages represent the atonement to have been made on the cross: Eph. 2: 16, "And that He might reconcile both [Jews and Gentiles] to God, in one body, by the cross." It is distinctly intimated here that we are *reconciled* (this is the

very word for atonement) to God by the suffering of Jesus upon the cross. 1 Peter, "Who His own self bare our sins in His own body on the tree." Now, Christ's "bearing" our sins is nothing else but His making atonement for them; and it is positively asserted here that he did this *in His body on the tree.*

Other passages, again, refer the atonement directly to the *death* of Christ: Rom. 5: 10, "For if, when we were enemies, we were *reconciled* to God by the death of His Son, much more shall we be saved by His life." Col. 1: 21, 22, "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath He *reconciled*, in the body of His flesh, *through death.*" 1 Peter 3: 18, "For Christ also hath once suffered for sins, that He might bring us to God, *being put to death* in the flesh." Heb. 2: 14, 15, "For as much, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that *through death* He might destroy him that had the power of death, and *deliver* them who through fear of death, were all their life-time subject to bondage." Heb. 9: 15, "And for this cause He is the Mediator of the New Testament, that by means of *death*, for the redemption of transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Matt. 20: 28, "The Son of Man is come *to give His life* (i. e., to die) a ransom for many." Heb. 10: 10, "By the which will we are sanctified, through *the offering of the body of Jesus Christ once for all.*" In these passages, atonement, whether described as sanctification from sin, redemption from transgressions, deliverance from bondage, or reconciliation, is most unequivocally referred to *the death of*

Christ. Perhaps "M" would endeavor to reconcile these passages with his theory, by regarding the death of Christ as a necessary, though incidental, circumstance of atonement. But I think further reflection will convince him that the death of Christ is not described in these passages as an incidental circumstance of atonement, but as the atonement itself; that is, the means of redemption, or ground of pardon. If these passages do not prove that Christ made atonement on the cross, we must despair of proving that it is made in heaven; for we can nowhere find such clear and unequivocal declarations, to show that we are redeemed, or reconciled, by blood offered in heaven. I know it has been affirmed, that it is "constantly represented in the New Testament, that the blood of Christ *offered in the eternal sanctuary above*, is the procuring cause of pardon, or reconciliation." This assertion, however, is a groundless assumption, and deserves no other reply than the positive and unqualified declaration, that such a passage of scripture cannot be found from Genesis to Revelation.

3. *This theory is contradictory to the general design of the Lord's Supper.*

As baptism is the declaration of a principal fact in the particular history of a believer, viz., his new life, or spiritual birth, so the Lord's Supper sets forth a principal fact in the general history of Christianity, viz., *the atoning death of Christ.* That it exhibits His *death*, is easily proved. "This do in remembrance of me" was the Savior's solemn injunction. And Paul says, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's *death* till he come." That it exhibits his death *as an atonement for sin* is equally clear. "This is my body,

which *is given for you—is broken for you.*" "This is my blood of the New Testament, which *is shed for you—is shed for many—for the remission of sins.*"

In the foregoing remarks I have spoken with entire freedom, but with the kindest feelings towards my brethren who hold and advocate different views of this subject. And though I would not detract one iota from the confidence to which their opinions are justly entitled, yet, after the most full and careful investigation, I am compelled to dissent. Indeed, their doctrine is confessedly founded on mere analogy, overlooks a distinction most obviously marked by the sacred writers, is inconsistent with the general tenor of the Scriptures, and contradicts the symbolical import of one of the cardinal institutions of Christianity.

REVIEW OF STUART

ON

CHRISTIAN BAPTISM.

CHAPTER FIRST:

MANNER OF THE RITE.

The command of Christ to his apostles, to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, with the promise that he would be with them unto the end of the world, has lost none of its importance through the lapse of eighteen centuries. It is an explicit declaration of his sovereign pleasure that his followers shall observe the rite of baptism, as the distinguishing badge of their profession, while time endures. This ordinance had no relation to the obsolete forms and decaying shadows of the ancient dispensation, which were destined to evanish at the coming of the Sun of righteousness; nor was it designed, like them, to answer a temporary end. Adapted to every age and clime, it was introduced with the first announcement of the gospel, and sanctioned by the Savior's own example, at the entrance upon his public ministry; and when he had finished his work, and was about to retire from the world, he sealed it anew with his divine authority, and declared its perpetual obligation. Not the least intimation was given, that it was to be ranked with the unimport-

ant ceremonies of religion, or left in any respect to the o of the creature. The duty is founded solely on the sove will of Jesus Christ; and the command is imperative and qualified. We are then naturally led to inquire in what th of baptism consists; or in other words, what ceremony C did actually enjoin in the law of baptism. On this ques we have two independent sources of evidence, either of w would be complete and decisive in itself; and both toge furnish an amount of proof which it must be difficult for strongest incredulity to resist. The first is, *the languag* the command, or the meaning of the word used to denote rite. It would be ineffably absurd, to suppose that the c mand does not describe the duty; since the nature of the must depend inevitably and solely on the meaning of the c mand. When therefore we have settled the meaning of b tizo, or *baptize*, we have settled definitely the nature of the of baptism. If the word signifies to wash, then washing is thing enjoined; if it signifies to sprinkle, then sprinkling enjoined; if it means to immerse, it will follow that the consists in immersion. The next source of evidence is *a tolic example.* No one will deny that the apostles underst their commission. They were already familiar with the rit baptism, having practised it a long time under the immed direction of Christ himself; and after his resurrection he mained with them forty days, "speaking to them of the thi concerning the kingdom of God," and communicating w ever instruction they needed. Add to this, that the miracul influence of the Spirit was subsequently poured out u them, to enlighten their minds, and lead them infallibly int

truth. Thus qualified, they must have understood the law of baptism, and must have practiced as they understood it; and their practice, especially if it is proposed for our imitation, will amount to an exposition of the law, as clear, and certain, and authoritative, as the divine mandate itself. Prof. Stuart suppo ses that neither the meaning of baptizo in the New Testament, nor the practice of the apostles, can be determined with certainty. He thinks it is on the whole *probable*, but not quite *certain*, that baptizo in the New Testament signifies immersion; and as to apostolic example, he is willing to concede that immersion, "in all probability," was their *usual* practice; and he admits that there is nothing which absolutely forbids the conclusion that it was *invariably* practiced; yet he finds nothing that seems "certainly" to determine how they administered the rite. He supposes however, that even admitting the command literally to enjoin immersion, and that this was the constant practice of the apostles, it will not follow that we are bound to adhere to the original form of the institution, since it is an external rite. But I shall prove that baptizo signifies to immerse, and has no other meaning; that the apostles constantly practiced immersion, and repeatedly propose their own conduct as an example to the churches; and that the law of christian baptism, therefore, notwithstanding the external nature of the rite, requires immersion, and admits of nothing else. For the sake of adapting the discussion to general utility, I shall adopt the affirmative, instead of negative, mode of reasoning; and though I shall not confine myself to the order of investigation observed in Prof. Stuart's article, I will promise to do no injustice to his argument by any consequent disruption of the parts. His

Chapter First. Manner of the Rite.

facts shall be presented in as fair a light, and his arguments throughout stated with as much clearness, as my own.

SECTION FIRST. MEANING OF THE WORD.

The evidence first demanding attention, is that derived from the language of the command, or the meaning of the word used to denote the rite. All words are mere arbitrary signs of ideas, meaning neither more nor less than what they are used to mean, by the nation or people adopting them. The only sure and incontestible guide, therefore, to the meaning of any word, is the usage of the language; and to this, rather than to lexicographers, we shall make the appeal in the present case. The reader is doubtless aware that the Greek verb in question has two forms, viz. bapto and baptizo, (dip and diptize), the former of which is the primitive, and the latter, the derived form. These verbs bear the same relation to each other in point of form, that *jeopard* and *jeopardize* do in English. (See Appendix, Note First). Primitive and derivative verbs in Greek generally agree in their leading and primary signification; yet they often differ in respect to secondary senses,—the primitive sometimes assuming a meaning that is never taken up by the derivative, and the derivative, on the other hand, taking some meaning that never belonged to the primitive; so that it is only with respect to the primary signification of a word, that we can reason from one form to another; and there are some exceptions even here. This being the case, the investigation

should, in strict propriety, be confined to baptizo; as the rite of baptism is always designated by this word, and never by bapto. But an examination of both words will give us a fuller view of the subject; and as Prof. Stuart has adopted this course, I shall do the same. I shall take up and examine singly, every example of bapto, which the Professor has adduced; and to his examples of baptizo, I shall add as many more as I can find in the language. The process may appear tedious, but it will add essentially to the satisfactoriness of the argument. True, you may establish the *usual* signification of the word by a limited number of examples, taken as they rise; and this is all you are bound to do. Its usual signification being established, if an opponent in any case alleges a different meaning, it rests on him to prove it. Still, while your view of usage is partial, the *sceptical* may not be convinced. But if you can sustain yourself by a direct appeal to every example that can conveniently be found in the language, all doubt is removed, and your argument becomes irresistible, and must carry conviction even to the sceptical. I hope the unlearned reader will not pass by this part of the discussion, nor run carelessly over it, thinking it is not adapted to his understanding. The plainest reader will find it perfectly intelligible. The words in question will usually be written with the Greek character; but with the explanations given in the outset, no inconvenience can be felt from this. The reader should be informed, however, that the changes which he will observe in the ending of the word, and sometimes also at the beginning, are merely such as arise from the inflection of mood, tense, etc.; the root is always bapto or baptizo, as the case may be.

Chapter First. Manner of the Rite.

Βάπτω.

In Classical usage this word signifies *to dip, plunge, immerge.* As Prof. Stuart remarks, "all lexicographers and critics of any note are agreed in this." This literal and primary meaning of bapto might be confirmed, by examples almost without number; but the following will suffice.

Homer, Od. 9. 392, represents Ulysses and his companions as contriving to effect their escape from the giant Polyphemus, by first getting him intoxicated, and then putting out his eye by plunging a burning stake into it, and says: "It hissed as when a smith *dips* (Βάπτῃ) a great hatchet or chip axe into cold water." Homer here alludes to the process of hardening or tempering edged tools, which, it is well known, does not consist in pouring nor sprinkling water upon them, but in dipping them into the water; and he expresses this act by bapto. The word is used in a similar connection by Didymus on Eccles. 31: 26 [34: 26], "The *dipping* (τὸ βάψαι) of red hot iron in cold water hardens it."

Plutarch also, De Primo Frigidio, speaks of *dipped* (Βαπτόμενον) iron; that is, iron that is tempered or hardened by being dipped into water.

Aristotle, De Anima, 3. 12, says: "If one *dips* (βάψει) any thing into wax, it is moved as far as he *dips* (ἐβαψε.) Hist. Animal. 8. 25, he says concerning the manner of treating the flux in elephants: "They give them warm water to drink, and *dipping* (Βάπτοντες) hay into honey, they give it them to eat." Ibid. c. 2, he says of a certain kind of fish; "They cannot endure great changes, such as if, in summer time, they should

lunge (βάπτωσι) into cold water." De Color. c. 4, he oberves respecting the manner in which things are dyed, "By eason of heat and moisture, the colors enter into the pores of he things *dipped* (τῶν βαπτομένων.)"

Aristophanes, Nubes, 150, ridicules Socrates, the philosoher, representing him as engaged in gravely computing how nany times the distance between its feet, a flea could spring at leap. In order to ascertain this, he says he first melted a iece of wax, and then taking the flea, *dipped* (ἐνέβαψε) its feet nto it, etc.

Xenophon, Anab. 2. 2, 9, represents the Greeks and their nemies as ratifying a solemn treaty, by slaughtering a goat, a ull, and a ram, and filling a shield with the blood, the Greeks hen *dipping* (βάπτοντες) into it a sword, and the Barbarians spear.

Herodotus, 2. 47, states that an Egyptian considers the touch f a swine so polluting, that if he happens to come in contact vith one, he goes immediately to the river, and *dips* (ἔβαψε) imself, with his very clothes. This example proves that bapto used in the same manner as baptizo, to denote the immerion of a person in water.

Aratus, Phœnom. 650, speaks of the Constellation Cepheus, hich appears at certain times with his head sunk below the rizon, as "*dipping* (βάπτων) his upper parts into the sea.' v. 758, he says: "If the sun *dip*, (βάπτοι, that is, *set*,) oudless in the western flood, it is a sign of fair weather. (See ppendix, Note Second). Again v. 951, "If the crow has *pped* (ἐβάψατο) her head in the river," etc.

Ælian, 14. 39, relates that a Persian king presented to the

Spartan ambassador, as a token of friendship, a garland of ses, *having dipped it* (βάψας) into ointment, to improv fragrance.

Plato, De Repub. 4, says that the dyers, when they wi make a permanent color, select the whitest of the fleece prepare and wash it with great care, and then *dip it* (βάπτ viz. into the dye-stuff.

Moschus, Id. 1. 29, represents Venus as advising to be of the insidious artifices of Cupid, and though he profes kindest intentions, to shun his gifts, (his bow and quiver, cause they are all *dipped in fire* (πυρὶ βέβαπται.)

Anacreon, in his Ode on the Arrows of Cupid, repre that Vulcan forged them, and then

> "The gentle Venus for her part,
> In honey *dipped* (ἔβαπτε) each finished dart;
> But cruel Cupid took them all,
> And steeped their barbed points in gall."

Hippocrates, De Vict. Ration, p. 104, ed. Basil, pres ing for a certain case, says: "Let the food be cakes *di* (ἐμβαπτόμενοι) hot into sour wine." De Superfæt. p. 50, *dip* (βάπτειν) the probes in some emollient. Ibid. p "*Dipping* (βάψασα) the rag in ointment." De Morbis, p. "*Dipping* (βάπτων) sponges in warm water, apply the the head." Hippocrates uses this word more than sixty t and always in the sense of dipping, except in one inst where it denotes dyeing.

Aristotle, Hist. Animal. 8, 29, speaking of the bite of a tain kind of snake in Africa, says: "The remedy is said

Section First. Meaning of the Word.

ain kind of stone, which they take from the tomb of one ancient kings, and *dipping it* (ἀποβάψαντες) in wine, it." There is no pouring or sprinkling here. The stone ıged into the wine, and then the wine supposed to be im- ıted with the medicinal virtues of the stone, is drunk by ient.

enæus, 7, cites the following from an ancient author: retched me, that I should be first *dipped* (ἀποβάφθῃ) over nd ears in brine, like a pickled herring." Beyond all the word must signify immersion here. No other sense extracted from it, in this connection.—See Appendix, Third.

ophron, Cassand. 1121, representing Orestes as about ish his mother Clytemnestra, for murder, says: "The vith his own hand, shall *plunge* (βάψει) his sword into ber's bowels."

lippus, in Anthol. 9. 240, "The goat *plunged* (ἔβαψε) his chin into the belly of the ram."

nysius of Halicarnassus, Ant. Rom. 5. 15, says: "The *unging* (βάψας) his spear into the others side, who at the instant plunged his into his bowels."

ipides, Phœniss. 1594, "Taking his scimitar from the he *plunged it* (ἔβαψε) into his flesh." The reader will ve from this, and several preceding examples, that bapto l to denote plunging into solids, as well as liquids. Prof. sets this down as a different shade of meaning. It is a different *application* of the word; but the word has refore a different meaning. The idea of plunging is ne, whether it relates to solids or liquids. If a verb must

be supposed to change its signification as often as it changes its object in this respect, then the verb "*to carry*" must have a different meaning, when we speak of carrying solids, from what it has when we speak of carrying liquids. Such a principle of defining words is too absurd to need refutation. Prof. Stuart says, that so far as he has observed, bapto is exclusively employed where the idea of plunging into flesh, or solids, is expressed. Such may be the result of Prof. Stuart's observation; but it is not true. Baptizo is just as capable of expressing the plunging of a weapon into flesh, as bapto, and is sometimes actually so employed. We have an example of such an application of the word in Josephus, Bell. II. 18, 4, where it is said that Simon, after killing his father, mother, wife, and children, to prevent their falling into the hands of the enemy, "*baptized* (ἐβάπτισε) the whole sword into his own throat." It is evident, therefore, that the two words are equivalent and interchangeable, even when the idea of plunging into solids is to be expressed.

Theocritus, Id. 13. 47, giving an account of Hylas, who being sent to the fountain for water, was drowned by the nymphs, says: "The lad thrust his capacious bucket into the water, hastening to *dip it*, (βάψαι.)" Id. 5. 127, he says: "Let the Sabaritis flow with honey; and then every morning the maid, instead of water, *shall dip* (βάψαι) honey combs with her bucket."

Lycophron, Cassand. 1365, speaks of some as "*dipping* (βάψαντες) pleasure with foreign buckets."

Euripides, Hippol. 123, "A flowing fountain *dipped* (βαπτὰν) with pitchers." Hec. 607, "But go, you old servant,

vessel, and *dipping it* (βάψασα), bring hither some sea-
"

limachus, Hymn in Lav. Pallad. 45, "To-day, ye water-
rs, *dip not* (μὴ βάπτετε) from the river; to-day, Argos,
from wells, but not from the rivers."

rmolaus, as quoted in Gale's Reflections on Wall, p. 121,
dipped (ἔβαψε) his pitcher into the water."

stotle, Quæst. Mechan. c. 29, represents, that, "as the
tion of drawing water is divided into two acts, (for one
dip (βάψαι), and then draw up), the bucket will be easily
wn empty, but with difficulty drawn up full."

all these instances, Prof. Stuart assigns the meaning *to
ut, to dip up;* which he would seem to confirm by the
rity of a Scholiast on Nicander, who says that bapto stands
raw up, fill. This remark of the scholiast may be very
yet it should be noted, that to say that one expression
s for, or *is used instead of* the other, is not saying that both
ssions mean the same thing. If I wished a servant to
me a pitcher of water, I might direct him, with equal
iety, either to go and *dip* the pitcher, or go and *fill* the
er. If it is dipped, it is supposed to be filled; or if it
led, it is supposed to be dipped. Either operation would
ve the other, and therefore either expression would answer
urpose. But though the expressions might, in such cases,
ed interchangeably, it does not follow, that *dip* and *fill*
fy the same thing. Nor are the expressions *dip* and *draw*
quivalent in meaning. The subject is set in the clearest
possible, by the passage just cited from Aristotle, where
cts of dipping and drawing up are expressly distinguished,

the former being described by bapto, and the latter by an entirely different verb. And so, in all similar cases, bapto means simply to dip. The act of drawing up, if expressed at all, must be expressed by another word.

Harpocration gives us the following fragment from an ancient author: "When I have *dipped* (βάψας), I will cite the strangers before the judges." The elliptical manner of the expression here leaves the sense somewhat obscure. Dr. Gale takes this to be the passage referred to by Suidas when he says, "When I have dipped the oar," &c. and accordingly supposes the meaning of the writer to be, "When I have dipped the oar, I will cite the strangers before the judges." But this interpretation is far from being satisfactory. It is by no means certain that Suidas refers to this passage, and to me it appears very unlikely; for, not to say that, though it would clear up the meaning of bapto, it would leave the general sense of the passage exceedingly obscure, there is this insuperable objection, that so far as we know, they were never accustomed to such an ellipsis; they never used the elliptical expression *to dip*, for the full one *to dip the oar*. But they were accustomed to speak of *dipping* simply, for *dipping* bread and other food, viz. in the liquid sauce, at their meals. As dipping was a principal feature in their meals, to speak of dipping became ultimately in common language, the same as to speak of eating. That this idiom was common with the Jews, we have the most ample testimony from Buxtorf, who says that they used the expression *to dip* absolutely, for *to dip bread*, and that *before dipping* and *after dipping* were familiar phrases for *before eating* and *after eating*. (See Buxtorf's Chald. Talmud. and Rabbin. Lexicon, under

Section First. Meaning of the Word.

the word *Taval*, where he cites examples, and Jewish authorities confirming this sense). Examples of this idiom in Greek occur in the classics, and particularly in the New Testament. I think therefore that the true sense of the passage before us is, "When I have dipped bread, (i. e. eaten, or taken my meal), I will cite the strangers before the judges;" thus confirming the usual meaning of bapto. However, as the sense, from the brevity of the expression, is not absolutely *determined*, I do not adduce it as an example on which I desire to rely for proof, but principally for the sake of correcting what I deem a misapprehension in Mr. Gale.

Philostratus, de Sophist. Vitis, 21. 3, speaking of a party of harvest men who were suddenly killed by lightning, as they were sitting at dinner under an oak tree, says: "The harvest men died, every one just as he happened to be engaged. One expired as he was taking up the cup, another as he was drinking, another as he was *dipping* (βάπτων), another as he was eating, and others otherwise." Bapto here denotes the same specific act as in the preceding example, though it does not, as there, imply eating, that act being expressed. The sense of the passage is, that one died as he was taking up the cup in order to drink, and another as he was in the act of drinking, another as he was dipping his morsel in order to eat, and another as he was in the act of eating, and others otherwise. Dr. Bloomfield (Notes on the New Testament) chooses to refer bapto both here and at Matt. 26: 23, not to the dipping of the hand in the liquid, but to the diving of the hand into a deep dish in order to transfer thence the *meat* already torn up into pieces. Which ever way the expression is construed, the sense

of bapto will be the same. But this supposition cannot be true, with respect to Matthew; for according to John 13: 26, the word must there be referred to dipping the bread with the hand into the liquid, not to dipping the hand in order to transfer the meat. And as to this passage of Philostratus, there is no necessity for supposing a departure from the usual sense of the expression; and it was certainly most usually applied to the dipping of the bread, as that was the customary mode of eating bread among the ancients, and the bread constituted a principal part of their meal.

Æschylus, Prometh. 861, "For the bride shall deprive each husband of life, *plunging* (βάψασα) a two-edged sword into their throats." Prof. Stuart cites this example as proof of another meaning still, viz. *to smear, to bathe*, and renders the passage, "For the wife has deprived each husband of life, *bathing* the sword by slaughter." To say nothing of the change of tense, which is of no consequence to our question, to speak of "bathing a sword by slaughter," not only gives a forced and unnatural sense, in any case, but such an interpretation here, violates the most certain and best established rules of philology, inasmuch as it rejects the usual meaning of bapto, and assigns a new sense, when there is not the least necessity for it. The reader has already seen that the word is capable of denoting the plunging of a weapon into flesh, but the word is not only *capable* of being employed in such connections; it is one of its commonest applications. Prof. Stuart acknowledges this sense in several of the preceding examples; why, then, does he reject it here? The meaning of *sphage*, which he translates *slaughter*, certainly does not require the construction he adopts.

Section First. Meaning of the Word.

This word occurs in the passage cited above from Josephus, where it most unquestionably means *throat* and not *slaughter*; and as it stands in an exactly similar connection here, not the shadow of a reason can be given, why it should not be taken in a similar sense. Æschylus, in this passage, represents Prometheus as predicting an event in the future history of the Greeks. He declares that fifty young maidens shall come from Argos, fleeing from incestuous wedlock with their cousins; but being pursued, and finding no way to avoid the evil they so greatly abhor, they shall assassinate their husbands while asleep in bed, by plunging a two-edged sword in their throats.—See Appendix, Note Fourth.

Soph. Aj. 95, represents Minerva as inquiring of Ajax "Hast thou *plunged* (ἔβαψας) thy spear well into the army of the Greeks?" Prof. Stuart renders this, "Thou hast well *bathed* or *smeared* thy sword with the Grecian army." He errs here in giving an affirmative construction to the sentence. All the copies of the text, as well as all the translations, preserve the interrogative form. But why take bapto in the sense, *to bathe* or *smear?* As I have said above, any word must be taken in its usual sense, unless there is something in the construction or the connection of the passage militating against its usual meaning, and requiring a different one. *To plunge* is the usual meaning of the word, and there is nothing in the construction or the connection of this sentence militating against this meaning; and consequently there is no reason for rejecting it. The translation which I have adopted is supported by the best authorities, but that of Prof. Stuart, so far as I know, is sanctioned by none. See Appendix, Note Fifth.

Chapter First. Manner of the Rite.

Aristophanes, Eccles. "First they *dip* (βάπτουσι) the wool in warm water, according to the ancient custom." Prof. Stuart renders this, "First they *wash* the wool in warm water, according to the ancient custom." So then he supposes he has found, at length, a *single* example of the signification so often alleged by pædobaptists, and which is of the last importance to their cause. But lest the reader should feel that there is still a deficiency of proof, he promises that "he shall see in the sequel, that this shade of meaning is not unfrequent in the sacred writers, though seldom, so far as he has been able to discover, to be met with in profane writers." No satisfaction, however, is gained from the *sequel;* for he does not pretend to produce another example of bapto in this sense, from any author, sacred or profane. Indeed Prof. Stuart seems to be aware himself, that this is not an unequivocal example of the signification *to wash*, and so attempts to confirm it by referring to Suidas and Phavorinus, who, he says, explain bapto here by pluno, *to wash*. But supposing that they do, this does not prove that the two words mean the same thing, or that these lexicographers designed to be so understood. They mean to say simply, that the one expression is used *instead* of the other—that *dipping* the wool is put for *washing* it. The Greek Scholiast on Homer's Iliad, 1. 312, explains "anabaino," *to go on board*, by "anapleo," *to sail away*. He means simply, that instead of saying one had "sailed away," they were accustomed, in the language of common life, to say that he had "gone on board, or embarked." Either act was supposed to involve the other, and therefore either expression was used indifferently, although they had very different meanings; for no one can be so dull as to

Section First. Meaning of the Word.

suppose that "to go on board" and "to sail away" are the same thing. Euripides, in Hippol. 127, speaks of a fountain where they were *wetting* (τεγγουσα) the purple vests, and then spreading them upon the sunny cliffs to dry. Here they wet the vests for the sake of washing them, and the reader infers the one from the other; but washing is not contained in the expression; for wetting and washing do not mean the same thing. Aristophanes, in the passage before us, uses the word *dip*, just as Euripides does the word *wet*; yet neither of them signifies washing. A garment may be dipped in mire, or wet with ink; but it will not be washed. There is no necessity, in this case, of giving a new signification to bapto. It is just as capable of its usual signification here, as in any instance whatever; and to assign to any word a new, or unusual meaning, when it is capable of its usual signification, is a violation of the settled rules of philology, and a contradiction of common sense.

Again, Bapto is used in a secondary sense, and means *to tinge, dye*, or color. This secondary meaning is derived from the circumstance that dyeing is usually performed by dipping. The Hebrew, Chaldee, Syriac, Arabic, and Latin, all have words which signify, in the same manner, both *to dip* and *to dye*.

Homer, in his Battle of the Frogs and Mice, supplies a very clear example of this signification. Describing the death of one the champion frogs, he says: "He fell, and never rose; and the lake *was dyed* (ἐβάπτετο) with purple blood." Or, as in the version of Mr. Pope,

> "Gasping he rolls, a purple stream of blood
> *Distains* the surface of the silver flood."

Chapter First. Manner of the Rite.

Aristophanes, Plut. 530, says: "Do not adorn her with costly garments, *dyed* (βαπτῶν) at great expense." In Acharn. 112, he represents one of his bullies as saying: "Lest I *dye* (βάψω) you with a purple hue." In Aves, 287, he speaks of a *colored bird* (ὄρνις βάπτος).

Herodotus, 7. 67, describing the various nations that composed the army of Xerxes, observes: "The Sarangæ were conspicuous, having *dyed* (βεβαμμένα) garments," i. e. garments of various and splendid hues, like the "coat of many colors" which the Patriarch gave to his son Joseph.

Lucian, I. p. 39, speaks of one who was present at the public shows, having on a *dyed* (βαπτὸν) garment, instead of white, which was usually worn on such occasions.

Diodorus Siculus, vol. III. p. 315, says: "The Gauls wear singular garments, coats *dyed* (βαπτοῖς) and flowered with various colors. Vol. II. p. 149, speaking of the variety of colors in various precious stones, birds, etc. he says: "The physiologists, reasoning from these things, show that native warmth has *colored* or *tinged* (ἔβαψεν) the above variety."

Josephus, Ant. 3. 6, 1, speaking of the contributions for the tabernacle, says: "They brought also camels' hair and sheep skins, some *dyed* (βεβαμμένας) of a purple color, and others of a scarlet."

Plato, De Repub. 4, p. 637, says: "The dyers, when they wish *to dye* (βάπτειν) wool, to make it purple, select the whitest, etc., and whatever is *dyed* (βαφῇ) in this manner, *the thing dyed* (τὸ βαφεν) becomes deeply colored. But if any one *dye* (βαπτῇ) other colors," etc.

Aristotle, De Color. c. 4, says: "The color of things that

dyed (*βαπτομενῶν*) is changed by the aforesaid causes."
Ielladius, in Anthol. 11. 423, in an epigram upon a dyer,
, from a state of extreme indigence, had risen to a condi-
of wealth and affluence, supposes that he must have had
rt of dyeing all things; since, in his own case, he had so
:tually changed the hue of poverty, as to appear rich. He
: "O dyer, who *dyest* (*βάπτων*) all things, and dost
ge them by thy colors, *having dyed* (*βάψας*) even pov-
itself, thou now appearest rich."
lutarch, vol. VI. p. 680, says: "Then perceiving that his
d was *dyed* (*βαπτόμενον*), and his head."
rrian. Hist. Ind. c. 16, says; "Nearchus relates that the
ans *dye* (*βάπτονται*) their beards with several sorts of
rs, insomuch that some appear white, others black, some
some purple, and others green."
ristophanes, Equit. 523, represents Magnes, an old comic
er of Athens, as "shaving his face, and *dyeing it*
:τόμενος) with frog-colors," i. e. green. Prof. Stuart
es this under the signification *to smear, to bathe*, and ren-
it "Smearing himself with frog-colored paints." But the
. no more signifies to smear in this example, than it does
ie preceding ones. Magnes is said to have introduced
the ancient stage, the custom of shaving the face, and dye-
or staining it with various coloring substances. Bapto de-
s coloring in general, whether of the hair, the beard, or the

An instance of this latter application occurs in Aristotle,
. Animal. 5. 15, where he speaks of a certain material,
h, being squeezed so as to express the juice, *colors* (*βάπτει*)
and. Aristophanes uses the word here precisely in the

same sense. Smearing might have been the *process* by which the coloring was accomplished; yet it is not the process, but the *effect*, that is expressed by bapto.

There are likewise examples of a figurative use of the word. We say in English, that one's mind is *tinged* with a certain hue, or that he is *tinctured* with a certain doctrine or sentiment. Bapto in Greek is applied in the same way, both in a good and a bad sense. The remarks of Plato, on the importance of carefully instructing and disciplining soldiers, will illustrate this application. He observes that when the dyers wish to color purple, they select the whitest of the wool, and wash and prepare it with great care, and then dip it; and that the hue of things dyed in this manner is permanent, and cannot be fetched out, nor tarnished, by any preparations whatever. "And thus," he adds, "in like manner with respect to our choosing soldiers, and instructing them in music and those exercises which consist in agility of body, our design is only to make them the better receive the laws, which are a kind of dye—that their temper, being formed by a proper discipline, may be fixed and unalterable by terror, etc., and that their *tincture* (βαφὴν) may not be washed out by any medicaments of the most powerfully expelling nature; as pleasure, grief, fear, or desire, and the like."

Marcus Antonius, 5. 16, says: "The mind *is tinctured* (βάπτεται) by the thoughts: *tincture it* (βάπτε) then by the frequency of such thoughts as these." In L. 3. 4, he speaks of the good man, as incapable of being polluted by pleasure, or overcome with pain;—as free from vice, and "deeply imbued or *tinctured* (βεβαμμένον) with virtue." Again L. 6. 30,

Section First. Meaning of the Word.

says: "Do not copy after the former emperors, lest you be *tainted* or *infected* (βαφῆς);" viz. with their vices.

IN THE USAGE OF THE SEPTUAGINT, BAPTO signifies *to plunge, immerse, dip.* And so says Prof. Stuart. The following examples will confirm this meaning.

Lev. 4: 6, "And the priest *shall dip* (βάψει) his finger into the blood." Chap. 9: 9, "And the sons of Aaron brought the blood unto him, and he *dipped* (ἐβαψε) his finger into the blood," Chap. 11: 32, "Whatsoever vessel it be, [that is unclean] it must *be dipped* (βαφήσεται) into water." Chap. 14: 6, "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and *shall dip* (βάψει) them into the blood of the bird that was killed over the running water; and he shall sprinkle (περιῤῥανεῖ) upon him that is to be cleansed from the leprosy, seven times;"—i. e. he shall dip the living bird, etc. into the blood and water that are mingled in the earthen vessel, and sprinkle upon him that is to be cleansed. Nothing can be plainer than the distinction here made between dipping and sprinkling; and the two words are as different as the acts they are used to describe. So also in ver. 51, "And he shall *dip* (βάψει) them into the blood of the slain bird, and in the running water, and shall *sprinkle* the house seven times."

Num. 19: 18, "And a clean person shall take hyssop, and *dip it* (βάψει) into the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one dead, or a grave."

Deut. 33: 24, Moses, pronouncing his last benediction on the twelve tribes, says of Asher: "He *shall dip* (βάψει) his foot in oil;"—alluding to the abundance of it.

Chapter First. Manner of the Rite.

Josh. 3: 15, "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark *were dipped* (ἐβάφησαν) into the margin of the water," etc.

Ruth 2: 14, "And Boaz said unto her, at meal time come thou hither, and thou shalt eat of the bread, and *shalt dip* (βάψεις) thy morsel in the vinegar."

1 Sam. 14: 27, "But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand, and *dipped* (ἔβαψεν*) it in to the honey-comb."

2 Kings 8: 15, Hazael, to hasten the death of the king, "took a thick cloth, and *dipped it* (ἔβαψεν) in water, and spread it on his face, so that he died; and Hazael reigned in his stead."

Job 9: 30, 31, "If I wash myself with snow water, and make my hands never so clean, yet thou *shalt plunge* (ἔβαψας) me in the mire, and mine own clothes shall abhor me."

Ps. 68 [67]: 22, 23, "The Lord said I will bring again from Bashan; I will bring my people again from the depths of the sea; that thy foot *may be dipped* (βαφῇ) in the blood of thine enemies, and the tongue of thy dogs in the same."

Ex. 12: 22, "And ye shall take a bunch of hyssop, and *dipping it* (βάψαντες) from the blood that is in the basin, strike the lintel and the two side-posts with the blood."

Lev. 4: 17, "And the priest *shall dip* (βάψει) his finger from the blood, and sprinkle it seven times before the Lord, even before the vail."

* The Complut. edit. has ἀνέβαψεν.

Section First. Meaning of the Word.

Lev. 14 : 15, 16, "And the priest shall take some of the log of oil, and *pour it* (ἐπιχεεῖ) into the palm of his own left hand; and the priest *shall dip* (βάψει) his right finger from the oil that is in his left hand, and *shall sprinkle* (ῥανεῖ) of the oil with his finger seven times before the Lord." Here we have in regular succession, the several acts of *pouring*, *dipping*, and *sprinkling*, of which only that of dipping is denoted by bapto; the pouring and sprinkling being expressed by entirely different verbs. This alone is a convincing proof that bapto, in the Jewish Greek writers, (and such were the writers of the New Testament) signifies neither *to pour* nor *to sprinkle*—nor does it mean to *wash* or *purify*, either by pouring, dipping, or sprinkling—but it denotes the simple act of dipping, in contradistinction to pouring and sprinkling.

In these last instances Prof. Stuart assigns the meaning *to smear over* or *moisten*, and renders the passages, "And the priest shall *smear over* or *moisten*, his finger with the blood;" "And *moistening* or *smearing* the bundle of hyssop with the blood," etc. Of course the signification of dipping cannot be set aside without some special and obvious necessity. But Prof. Stuart thinks there is a necessity, or, to use his own words, "that we are constrained to render the version of the seventy as he has done." But what necessity constrains us? If I rightly understand him, (for he is not very explicit here), he supposes that to speak of *dipping* any thing *from* a liquid, would be a solecism, an expression involving inconsistent and contrary ideas; and that the construction therefore forbids the signification of dipping, and requires the one that he has given. It is surprising that a man of Prof. Stuart's learning should have

committed such a mistake. "To dip from a liquid" is neither an incongruous nor uncommon expression in our own language; and it is of frequent occurrence in the Greek. Athenæus, Deipnos. 3. 123, quotes an ancient dramatic poet, who makes one of his characters say: "*Dipping* a ladle *from* the midst of a caldron of boiling water, I will pour it upon you." This is exactly the same phraseology that is employed by the seventy, in the passages in question. But what would be thought of the scholar who should propose to read here, "smearing over or moistening a ladle *with* the midst of a caldron of boiling water, I will pour it over you?" If he escaped being "smeared" with ridicule, he might think himself very fortunate; for such a sense is not only supremely ridiculous, but absolutely impossible. Hippocrates, De Ration. Vict. p. 383, says: "Dipping warm cakes from black wine and oil." Plutarch also, in his Life of Alexander, says that "the soldiers, *dipping from* large casks and urns, drank to each other." It is needless to multiply examples. It is a clear case that the sense of dipping is perfectly compatible with this construction in the classics; and of course it is compatible with it in the Septuagint. Any new meaning, therefore, is utterly inadmissible.—See Appendix, Note Sixth.

Dan. 4: 33 [30], "And he was driven from among men, and did eat grass as oxen, and his body *was dipped* (ἐβάφη) from the dew of heaven." Chap. 5: 21, "They fed him with grass like oxen, and his body *was dipped* (ἐβάφη) from the dew of heaven." The Greek version of the book of Daniel, which is in common use, and bound up with the Septuagint, is not the version of the Seventy, but the production of Theodo-

ion, a Jew, or Judaizing Christian, of the second century. His version was so much esteemed by the ancient Christians in general, that they preferred it, in respect to the book of Daniel, to that of the Seventy, and received it into the canon. Prof. Stuart proposes to read here, "his body was *moistened* or *wet* with the dew of heaven." But this is not the expression of the Greek, nor of the original Chaldee. Wetting, I admit, would be a consequence of dipping in the dew; but it is not contained in the expression. Bapto no more means to wet here, than it does in the Idyl of Moschus, where it is said that the arrows of Cupid "are *dipped* in fire." It would be impossible to extract the idea of wetting there; and such an idea is really as foreign to the word in this place as in that. I know that Pedobaptists have been accustomed to appeal to these examples, as an irrefragable proof that the word means something besides *to dip*; while others who admit this signification, have usually regarded the expression as an instance of hyperbole. And certainly there can be no more objection to hyperbole here than any where else; and if bapto were hyperbolically used here, it would still have its usual meaning. We often speak of a tyrant as *deluging* the earth with blood. This expression exceeds the exact truth, yet "deluge" has the same meaning here that it has in other situations. And if the expression which we are considering were hyperbolical, it would still mean the same as though there were the strictest regard to fact. But I do not conceive that there is any hyperbole here. I suppose that the language is to be taken in its most obvious and literal sense.

The writer may have contemplated the dew as it appears

when expanded into vapor, and suspended above the earth. It is well known that their dews in the East were excessive. In parts about Babylon, as is always the case in low countries, they frequently rested down upon the earth in the form of a dense cloud; (See Isa. 18: 4). Now we can just as well conceive of dipping in a cloud of dew, as in water; for it is indeed the same thing. Though it has not the same density, it is nevertheless as truly a body of water, as the sea itself. Indeed we may speak of dipping in, and emersion from, any thing that is penetrable, of whatever consistence or texture—any thing that has extension or depth. To dip an object means etymologically and literally, *to deep it, depth it,* or introduce it into the depth of any thing. Nebuchadnezzar was brought into the depth of the cloud of dew, so as to be enveloped with it; of course he was dipped in it. But supposing the writer designed to say, as possibly he did, that the body of Nebuchadnezzar was dipped in the dew, with reference to his lodging in the dewy grass, the expression is literally true, and in strictest accordance with the common mode of speaking. Every mind must perceive at once that Nebuchadnezzar was, in this respect, literally plunged into the dew. Though the dipping was not entire, as to all the parts of the object, this does not in the least affect the propriety of the expression; for there was a real dipping so far as it extended. When dipping is affirmed, however, it is always supposed to be entire, unless there is a limitation expressed or implied; but here is an implied limitation. We speak of dipping a pen in ink; and the expression is literally true; the pen is in fact dipped; and though the dipping does not extend to all the parts, the limitation is so clearly implied,

that it does not need to be expressed. So in this case. The body of Nebuchadnezzar was in fact dipped in the dew; the dipping was real and literal, so far as it extended; and the limitation is implied by the connection. But the expression denotes that Nebuchadnezzar was dipped *from* the dew. So he was in fact. His body was dipped into the dew, and removed out of it; consequently he was *dipped from* it. And this was done repeatedly, until seven times had passed over him. "To dip from" was a customary phraseology in cases where the object dipped was presently withdrawn from the element in which it was dipped; and it is peculiarly appropriate here. If it were said that Nebuchadnezzar was dipped *in* the dew, until he knew that the Most High God ruled in the kingdom of men, that is, until seven times passed over him, it would rather imply that he remained immersed without intermission, during the whole period; which is contrary to fact. The writer has therefore chosen, of two familiar modes of expression, the one which was most exactly adapted to his purpose. This mode of expression may be less customary with us, than it was with the ancients; but it is not unusual with us; and it is capable as I have already shown, of a rational and satisfactory explanation. Gesenius, one of the greatest philologists in the world, referring to Lev. 14: 16, where the priest is directed "to dip his right finger *from* the oil," explains it, "to dip *and withdraw* his finger from the oil." So of the phrase, "I will write a letter from London"—the full expression would be, "I will *write and send* a letter from London." In all such expressions there are two prepositions concentrated in one; yet the ellipsis is perfectly natural, and the general sense is obvious even to the mind of

a child. This view of the case presents an easy and rational explanation of the expression, on principles of common usage, without the least violence to the connection, or the least abatement of the meaning of a single word; and it cannot be confuted. The sense of *wetting*, therefore, which Prof. Stuart has assigned to these examples cannot be admitted. The grammatical construction does not require it, neither does the connection. Both the grammatical construction and the facts in the case, are entirely consistent with the meaning *to dip*, and this meaning can not be set aside. Bapto no more expresses wetting, than it does drying. Wetting, it is true, would be a consequence of dipping, in certain cases; but so would drying be a consequence in case of dipping into fire; and a man might defend the signification of "drying," from such passages as that in Moschus, with quite as much plausibility and reason, as he could defend that of "wetting," from such passages as these in Daniel. But the word signifies neither the one nor the other. Its only meanings are *to dip* and *to dye;* and since it is obviously capable here of the primary and leading signification *to dip*, no other meaning is admissible. I maintain that the language employed by the translator of the book of Daniel, denotes, in its most obvious and literal sense, that the body of Nebuchadnezzar *was dipped from the dew of heaven*; and I am borne out by the facts in the case, by the grammatical construction, and the usage of the language. Here I take my stand, and I can not be dislodged from my position.

It deserves to be mentioned that the original Chaldee word, of which bapto is a translation, most undeniably means to dip; and this sense is given by the Syriac and other ancient ver-

sions. I know that the English translators have rendered it paraphrastically *to wet*; but I presume Prof. Stuart will not undertake to defend their version. He contends indeed for such a rendering of the *Greek* version, but he must concede to the Chaldee the sense of dipping; for that is indisputable. And why not suppose that the Greek translators have given a sense conformable to the original? Since the language they have employed is capable of a meaning that coincides with the original, and not only so, but it is its most usual and obvious meaning, why not suppose that it is the meaning they designed to express? To reject the usual and obvious meaning of this expression, when there is nothing in the construction or connection forbidding it, and when it exactly coincides with the original, and is supported by other important versions, betrays, I must think, a want of candor or of discrimination, and can not fail to be discountenanced by every intelligent reader.—See Appendix, Note Seventh.

Bapto occurs once in the Septuagint in its secondary sense *to dye*, namely, Ezek. 23: 14—16, "And she saw men portrayed upon the wall, the images of the Chaldeans, portrayed with vermillion, girded with embroidered girdles upon their loins, and *deep-dyed* (παραβαπτὰ) attire upon their heads . . . and when she saw them she doted upon them, and sent messengers unto them into Chaldea." The Alexandrine codex and Aldine edition, read *dyed tiaras*, or turbans. This is probably a gloss, though the Roman reading amounts to the same in sense. But the meaning of bapto here is unquestionable, which ever reading is adopted. In this passage the Jewish people, under the character of a harlot, are represented as being

captivated with the princely apparel of the Chaldeans—their gorgeous robes, and costly girdles, and splendid turbans.—See Appendix, Note Eighth.

IN THE USAGE OF THE NEW TESTAMENT bapto signifies *to dip, to plunge.*

Matt. 26: 23, "He that *dippeth* (ἐμβάψας) his hand with me in the dish, the same shall betray me." Mark 14: 20, "It is one of the twelve, that *dippeth* (ἐμβαπτόμενος) with me into the dish." John 13; 26, "He it is to whom I shall give a sop when I have *dipped it* (βάψας) i. e. into the sauce or gravy. And when he had *dipped* (ἐμβάψας) the sop, he gave it to Judas Iscariot." It was customary among the Orientals, in taking their meals, to dip their hands into the dish, instead of using knives and forks, or spoons; and this dipping is expressed in these passages by bapto. The meaning of the word here, is too plain to be disputed. Dr. Shaw, in his Travels in Barbary and the Levant, says: "To this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating, make use neither of knives, forks, nor often of spoons; but only of their fingers and hands, even in eating pottage, or what we call spoon-meat; when their food is of the latter kind, they break their bread or cakes into little bits, and dip their hands and their morsels together therein."

Luke 16: 24, "Send Lazarus, that he may *dip* (βάψῃ) the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Prof. Stuart renders this, "Send Lazarus, that he may *wet* the tip of his finger *with* water." The only reason he offers for such a rendering is, that it accords best with the syntactical construction. But he is entirely mistaken

in supposing that the genitive construction militates against the sense of dipping. It is often employed in the classics to express this sense. In the examination of classical usage, we had, from a single author, no less than three examples of this very verb constructed with the genitive case; and in every one of the instances Prof. Stuart without hesitation rendered it *to dip*. Why then does he adopt a conclusion here, so contradictory to his own principles, and entirely unwarranted by usage? The word as obviously means to dip, in this place, as in any other whatever. So far from its signifying *to wet*, such a version of the passage has never been suggested by any lexicographer or commentator that I have seen.—See Appendix, Note Ninth.

In the New Testament also, this word is used once in its secondary sense, signifying *to dye*, namely, Rev. 19: 13, "where the Son of God is represented as seated upon a white horse, with many crowns upon his head, and clad in a "vesture dyed (βεβαμμένον) with blood."

Our English translators, with others, have taken the word here in its primary, instead of secondary meaning. But though the construction suits both senses equally well, I think the latter was undoubtedly intended by the writer. It is thought by many that this passage, like that in Isa. 63: 1—3, represents the vestment of the conqueror as stained or bespattered with the blood of his foes, and so the Syriac of De Dieu paraphrases. Others, however, suppose there is an allusion to the purple or scarlet robe worn by ancient generals as the distinguishing badge of their office. These were in fact dyed with *blood*; for the ancient purple was usually produced from the blood of the

purpura, or purple fish. But whatever may be the ground of the expression, the meaning of the word is unquestionable.

We have now gone through with an extended examination of the primitive verb, embracing a great variety of examples from the classics, with all that occur in the Septuagint, Apocrypha, and New Testament; and the result is, that bapto means only *to dip*, and *to dye*. Every example is most obviously capable of being referred to one or the other of these two significations; while the other shades of meaning alleged by Prof. Stuart, are not supported, or made even plausible. But though Prof. Stuart had been able to sustain these alleged meanings of bapto, it would not affect the question at issue; for the rite of baptism is never designated by this verb, but always by baptizo. The manner of the rite, therefore, depends on the meaning of baptizo; and though bapto had a score of meanings, it is only its *primary and radical* meaning that can be supposed to be an index to the signification of the derivative. So far then as bapto has any bearing on the question, it goes to prove that the rite consists in immersion, or dipping; for this, Prof. Stuart confesses, is its original and leading signification. But after all, the meaning of baptizo depends principally upon the actual usage of the language with respect to baptizo itself, which I shall now proceed to examine. And in order to leave no ground for scepticism or cavil, I shall exhibit every example that I can find in the language, except those which relate to the rite in question, taking up first the cases of its literal application, and next the instances of its metaphorical use.

Section First. Meaning of the Word.

Βαπτίζω.

In Classical Usage this word signifies *to dip, immerse, ink.* It has no other meaning in all its various applications, whether literal or metaphorical.

Orpheus, Argn. 5: 14, "But when the sun had *baptized himself* (βαπτίζετο for ἐβαπτ.) into the flood of the ocean, and the dark-shining moon lead in the stormy night, then went forth the warlike men who dwelt in the northern mountains." It is impossible to mistake the meaning of baptizo here. The *baptizing* of the sun *into* the flood of the ocean, can mean nothing else than his plunging into the ocean. And this example proves that baptizo agrees with its primitive in the general sense of dipping, and is capable of the same particular application to denote the setting of the heavenly bodies.

Heraclides Ponticus, Allegor. p. 495, says: "When a piece of iron is taken red hot from the fire, and *is baptized* (βαπτίζεται) in water, the heat, being quenched by the peculiar nature of the water, ceases." What Homer, in Od. 9. 392, expresses by bapto, is here expressed by baptizo; which shows that the two words, in such situations, are equivalent in meaning. No illustration can be necessary here. Every body knows how the smith *plunges* his red hot iron into the water; and this sense is so obvious here, that Prof. Stuart renders the passage, "When a piece of iron is taken red hot from the fire, and *plunged in the water*, the heat, being quenched by the peculiar nature of the water, ceases."

Hippocrates, p. 254, speaking of the application of a blister, says: "After *dipping it* (βάψας) in oil of roses, let it be ap-

plied during the day; and if it prove too painful, *baptize* (βαπτίζειν) it again into breast milk and Egyptian ointment." Here baptizo is used in the latter part of the sentence as equivalent to bapto in the former part; and the connection is decisive for the sense of dipping in both cases. The same author, p. 340, compares a peculiar kind of breathing in some patients to the manner of a person's fetching his breath after coming out from under the water. He says: "He breathed as persons do *from being baptized* (ἐκ τοῦ βεβάπτισθαι);" i. e. from being immersed under the water. The same expression occurs again, p. 357. "He breathed just as persons do *from being baptized* (ἐκ τοῦ βεβάπτισθαι)." Suppose that we should read it, "He breathed as persons do from being wet, washed, or sprinkled; where would be the propriety or force of the expression? Immersion is the only meaning the word will possibly bear. Again, p. 532, he says: "Shall I not laugh at the man who *baptizes* (βαπτίζοντα) his ship by over-loading it, and then complains of the sea for *ingulfing* it with its cargo?" We see here that to baptize a ship, is neither to wet, wash, nor sprinkle it; but to *sink* it, so that it becomes *ingulfed*, or imbosomed in the deep; for so it is explained in the latter part of the sentence.

Polybius, L. 1. 51, describing a naval engagement between the Romans and Carthaginians, in which the latter were defeated, says that, "on account of the weight of the vessels, and the unskilfulness of the rowers, they *baptized*, i. e. *sunk* (ἐβάπτιζον) many of them." In L. 5. 47, he speaks of the cavalry being "*baptized* or *sunk* (βαπτιζομένοι) in the marshes." In L. 8. 8, relating the seige of Syracuse, he says: "The greater part

of their vessels being *baptized* or *sunk* (βαπτιζομένα), they were filled with consternation." In L. 16. 6, speaking of the naval engagement between Philip and Attalus, which happened near Chios, he says: "Attalus seeing one of his quinqueremes (galleys with five oars in a seat) *baptized* or *sunk* (βαπτιζομένην) by one of the enemy's vessels," etc. In L. 16. 80, he says: "The foot soldiers passed through the water with difficulty, being *baptized* (βαπτιζομένοι) up to the shoulders;" i. e. being immersed in the water up to the shoulders.

The Greek Scholiast on Euripides, Hippol. 123, in commenting on the expression, "a fountain *dipped* (βαπτάν) with pitchers," says: "As when one *baptizes* (βαπτίζειν) the vessel into the fountain of water," i. e. in order to fill it. The Scholiast means to say, that a fountain is dipped, when a vessel *is dipped into it.* Bapto in the text most unquestionably means *to dip;* for to speak of washing or *wetting the fountain with pitchers,* would be ineffably absurd. Of course baptizo in the commentary means *to dip;* for it is used as an explanation of bapto.

The Greek Scholiast on Aratus, v. 951, says: "The crow often *baptizes* or *dips* (ἐβάπτισεν) herself from the head to the top of the shoulders, in the river." The Scholiast uses the word here as equivalent to bapto; and he goes on immediately to repeat the idea, expressing it by that verb—"The crow *dips* (βάπτει) herself in quest of a cooler temperature." There can be no doubt about the meaning of the word in this case.

Alcibiades, in Jacob's Anthol. XI. 49, note, says: "Dip (βάπτε) me in the theatre, and I, *baptizing* (βαπτίζων) you in the waves of the sea, will destroy you in the briny surges." Here

also the word is used as an equivalent for bapto; and the connection points unequivocally to the sense of dipping.

Anacreon, in his Ode on Love in the Heart, says: "Finding Cupid among the flowers, I caught him and *baptized him into wine* (ἐβάπτισα εἰς οἶνον), and drank him up." The poet does not mean to say that he washed or sprinkled the god with wine; but that he *plunged* him into a cup of wine, and then drank him up with the wine. The meaning can not be mistaken here.

Æsop, in his Fable of the Ape and the Dolphin, relates that the dolphin having generously undertaken to carry an ape ashore, who had been unfortunately wrecked at sea, became vexed at him for telling him a falsehood and "*baptizing him* (βαπτίζων), killed him;" that is he *plunged* him under the water, till he was drowned. The same author, in his Fable of the Enemies, (ed. Basil. 151) says: "A storm coming on, and the boat being about to sink, one at the stern asked the pilot which end of the boat would be *baptized*, (καταβαπτίζεσθαι) first," i. e. which end would sink first. In his Fable of the Shepherd and the Sea, he says; "The vessel being in danger of being *baptized* or *sunk* (βαπτίζεσθαι)," &c.

Diodorus Siculus, L. 1. 36, speaking of the sudden swelling of the Nile, says: "Many of the land animals are overtaken by the river and *being baptized* or *sunk* (βαπτιζόμενα), perish." In L. 11. 18, he says: "The admiral's ship *being baptized* or *sunk* (βαπτισθείσης), the armament was thrown into great confusion." Some editions here, instead of "baptized," read *ingulfed*; which Prof. Stuart says is a good explanation. In L. 16. 80, he says: "The river rushing down with a violent

Section First. Meaning of the Word.

current *baptized* or *sunk* (ἐβαπτίζε) many, and destroyed them as they were swimming with their arms."

Aristotle, De Mirabil. Ausc. says that the Phœnicians who inhabit Cadiz relate, "That sailing beyond Hercules' Pillars, in four days, with the wind at east, they came to certain uninhabited places full of bulrushes and sea-weeds, which, when it is ebb tide, *are not baptized,* (μὴ βαπτίζεσθαι), but when it is full tide, are inundated." Prof. Stuart thinks that because the land is not actually taken and put into the water, but the water brought over it, baptizo must have here a different shade of meaning, and choses to render it *overwhelm.* This would answer in a free translation; that is, it would suit the connection well enough; but it is by no means the expression which the writer has chosen. If we would keep to the literal expression of the writer, we must render baptizo in the sense of immersion; nor has the word, in such situations as this, any more latitude of application than is frequently true of the correspondent term in English. Mr. Carson's remark, that when the same effect is produced without the usual manner of the operation, the name of the operation is often catachrestically given to the result, is strictly true, and will be found to hold good in all languages. Luke 9: 34, where the disciples are said to have *entered into the cloud,* though strictly speaking the cloud came over them, is an exemplification of this usage. So in Xen. Anab. 4. 5, 14, where it is said of the Persian soldiers, that the latchets of their sandals *sunk* into their feet, though in strictness of speech the latchets did not sink, but the flesh swelled and rose above them. Now it must be obvious to every one that verbs are designed to express the same idea in

these cases that they usually express in other connections; and it must be equally obvious that baptizo is entitled to its usual meaning in the case under consideration.

Dionysius of Halicarnassus, in his Life of Homer, p. 297, furnishes an example of the word, which Prof. Stuart adduces as a probable instance of the signification *bathe* or *smear*. This example occurs in a remark of Dionysius on Il. 16. 333, where Homer, describing the death of Clesbulus by the hand of Ajax, says: *He smote him in the neck with his hilted sword, and that whole sword was warmed with blood*; not *smote him across the neck*, as Dr. Gale renders it, and others after him. That idea is not contained in the original. Their mode of assailing an enemy with the weapon here mentioned, which was the short two edged sword, or dagger, was not by a lateral blow, but by a forward thrust; and as it is said a few lines below of Peneleus, who was engaged with Lycon, "that he smote his neck, under the ear, and the whole sword plunged in," so in this case the poet, unquestionably designed to convey the idea that the whole sword was thrust into the neck, or throat, and in that situation was warmed with blood. Now Dionysius, remarking upon the expression, "the whole sword was warmed with blood," says: "Homer in this expression exhibits great emphasis, representing the sword as being so *baptized* (βαπτισθέντος), as even to be warmed." Taking the commentary in connection with the text, it is perfectly evident that the writer designs to say, that Homer represents the sword as being so *immersed in blood*, as even to be warmed by it. Prof. Stuart admits that the expression is capable of this rendering, but thinks it is an improbable sense. He asks, "If the writer had intended to convey this

would he not have written, "*baptized into blood?*" I
t ask on the other hand, "Had the writer intended to con-
he idea of bathing, would he not have written at length,
ed *with blood?*" Whatever may be the meaning of the
here, its regimen is to be supplied out of the passage on
h the writer is commenting; but why the ellipsis should be
ht to favor the idea of *bathing*, more than that of immer-
I confess I have not the penetration to discover. But I do
onceive that there is the least difficulty in the passage.
er is describing a contest between two foes. Ajax has his
onist in his arms, and the latter struggling to disengage
elf, Ajax terminates the contest by plunging his sword into
eck. Now it is strictly true, that the dagger, plunged up
e hilt in his neck or throat, and being of course surrounded
blood, was *immersed in blood*, and it might naturally be
osed that in this situation it would soon become warm;
hat it should be warmed by the small quantity of blood
ing to it after it was withdrawn from the wound, is altogeth-
credible. It is not the condition of the sword as *bathed* or
red with blood after being withdrawn from the wound, but
tually immersed in it, that Dionysius describes by baptizo.
mus, commenting on the same passage, says that these
s of Homer emphatically express how much the sword was
ized (ἐβαπτίσθη) or immersed in blood. See Appendix,
Tenth.

he preceding examples collected from the ancient classics,
how the word was used in early times, before the rite in
tion had any existence. Some who admit that it anciently
ified to dip, suppose however that it may have undergone

some change in modern, and especially in Christian usage. But the reader will observe as he passes to the Christian era, that the later classics, Christian, Jewish, and Pagan, all use the word exactly in the same sense that the older writers did, and use it far more frequently. Indeed the later usage exhibits a greater propensity to verbs in general of this form, than was the case in the earlier stages of the language. But to proceed.

Strabo, L. 6, speaking of a lake near Agrigentum in Sicily, says: "Things that usually do not swim, are not *baptized* (βαπτίζεσθαι) in the waters of this lake, but float like wood." Baptism here means the opposite of floating; that is, it means immersion, or sinking. In L. 12, speaking of a certain river in Cappadocia, he says: "If one shoots an arrow into it, the force of the water resists it so much that it will hardly *be baptized* (βαπτίζεσθαι) i. e. will hardly be immersed, will hardly sink." Also in the same book, speaking of a marsh or lake called Tatta, which produces salt without the aid of artificial means, he says: "The water readily coagulates about every thing that is *baptized into it* (βαπτισθέντι εἰς αὐτὸ)," i. e. every thing that is immersed into it. In L. 14. he says of Alexander's soldiers: "They marched a whole day through the water, *baptized* (βαπτιζομένων) up to the waist;" i. e. immersed up to the waist. In L. 16, he says of the lake Sirbo, "The bitumen floats upon the surface, because of the nature of the water, which does not admit of diving; nor can any one who goes into it *be baptized* (βαπτίζεσθαι), but is borne up." If baptizo means to wash or wet, then the historian asserts here, that whoever goes into the lake *will not be wet!* The water must in that case possess some very singular properties. It can not be supposed that

Section First. Meaning of the Word.

Strabo was so fond of the marvellous as to state *such* an dity. He uses the word here to express the opposite of ng borne up;" he means of course to say, that whoever into this lake, cannot sink; but is borne upon the sur-

sephus, in his History of his own Life, speaking of being rrecked in a voyage to Rome, says: "Our vessel *being zed* or *sunk*, (βαπτισθέντος) in the midst of the Adriatic, vam all night, until the break of day, when we discovered sel of Cyrene, and myself, with certain others, to the num- f eighty, were taken on board." The same author, in his sh Antiquities, IV. 4, 6, speaking of the manner of puri- in certain cases, says: "When any persons were defiled dead body, they put a little of these ashes into spring water, hyssop, and *plunging* (βαπτίσαντες) part of these ashes it, they sprinkled (ῥᾶναν) them with it, both on the third and on the seventh, and after that they were clean." See . 19: 16—19. The reader will observe that the plunging ashes into water is here expressed by *baptizo*, while the kling of the water is designated by *raino*. This shows hese two words have very different meanings. In Ant. .0, 2, giving an account of the storm that overtook Jonah s flight to Tarshish, he says: "The storm increasing, the l just going to *be baptized* or *sunk*, (βαπτίζεσθαι), and entreated by the prophet, as well as fearing for their own , they cast him into the sea." In Ant. XV. 3, 3, speak- f the death of Aristobulus, one of Herod's sons, he says: ey decoyed him into a pool, and as he was swimming, pressing him down and *baptizing* (βαπτίζοντες) him, until

they quite drowned him." Josephus mentions the same t action in his Bell. Jud. or Jewish Wars, Book I. 22, 2, w he says: "The lad was sent to Jericho by night, and perished, *being baptized in a pool* (βαπτιζομένος ἐν κολυμβ by the Gauls, according to Herod's command;" or as Whiston translates it, "he was there *dipped* by the Gaul Herod's command, in a pool, till he was drowned." It not be denied that the baptism which Aristobulus under was immersion. He could not have been drowned by ing or sprinkling. Again Josephus, Bell. II. 18, 4, rel the account of one Simon, says that after killing his fathe mother, wife and children, to prevent their falling into the h of the enemy," he *baptized* or *plunged* the whole sword int own throat (ὅλον εἰς τὴν ἑαυτοῦ σφαγὴν ἐβαπτίσε τὸ ξί This can not mean either wet, washed, poured, sprinkle smeared, the sword into his throat. Plunging is the only m ing of which it is capable. In Bell. II. 20, 1, he says: " Cestius was overthrown, many of the most eminent of the swam away from the city, as from a ship that is *being bap* or *sunk*, (βαπτιζομένης). In Bell. III. 7, 5, he says should esteem that pilot to be an arrant coward, who, o fear of a storm, should *baptize* or *sink* (ἐβαπτίσεν) his ves his own accord." In Bell. III. 8, 5, he relates that the p of Joppa, being driven from the city by the Romans, b themselves to the shipping, where they were for some driven about by the storm, till at length the towering *baptized* or *sunk them* (ἐβαπτίσεν). In Bell. III. 10, 9, cribing an engagement between the Jews and Roman says: "If the Jews ventured to come near the Romans,

baptized (ἐβαπτίζοντο) together with the ships themselves." in just below, speaking of those who were perishing in the r, he says: "If any of those that *were baptized* (i. e. im- ed or sunk, τῶν βαπτισθέντων) raised their heads above the r, they were either killed with darts, or caught by the ves- ." Strabo and Josephus are authority for the meaning of tizo in the age of Christ and the apostles. The former was reek, and wrote his work from which the examples are n, about the beginning of the first century; the latter was w, who flourished contemporaneously with the New Tes- nt writers, and must of course be supposed to have used ek in the same manner as they did. The testimony of e writers shows that at this period, both among Greek and ish Greek writers, the word was used to signify immersion; in settling its meaning in the New Testament, it would uite sufficient for my purpose, to prove its general accepta- *at the time the New Testament was written.*

pictetus, vol. 3. p. 69, says: "As you would not wish to in a large and finely ornamented vessel, and be *baptized* or (βαπτίζεσθαι); so neither would you choose to live in a e and richly furnished house, and be in a storm." Epic- s, who was a stoic philosopher, lived contemporaneously some of the apostles, and wrote at the beginning of the ond century.

Plutarch, Paralel. Grac. Rom. p. 545, speaks of a Roman eral who, when he was just dying of his wounds, "set up a phy, *having baptized* or *dipped* (βαπτίσας) his hand into blood and written an inscription upon it." Again in his eatise De Superstitione, he says: "Baptize (βαπτίσον)

yourself into the sea, and sitting down on the ground, re all day." To baptize one's self into the sea, can mean nc else than to plunge into the sea. In his Quest. Nat. I Quest. 8, he says: "*Why do they pour sea-water into t and* [*why do*] *fishermen say that an oracle was brough them*] *which commanded* [*them*] *to immerse Bacchus int sea? and* [*why do*] *those who live far from the sea bc Tacynthian gypsum put it into it?*" In vol. X. p. 1(speaks of a person "*baptizing* or *plunging* (βαπτίζων) hi into the lake Copais." In his Life of Sulla (21), speakii the battle of Orchomenus, he remarks that many weapo the Barbarians, such as bows, helmets, and swords, were found in his time, "*baptized* (ἐμβεβαπτισμένας) in the mars This certainly can be nothing short of an immersion or b In his Life of Theseus he quotes the Sibylline verse, "' mayest *be baptized* (βαπτίζῃ) O bladder, but it is not th to sink." This example is often triumphantly adduce though it were a conclusive proof that baptizo means some less than immersion; but the usual meaning of the word obvious here, as in any other instance. It is declared th bladder may be *baptized*, but will not sink; i. e. it ma forced under the water, so as to be immersed; yet, inste sinking, the force is no sooner removed than it rises agai the surface. The idea of immersion is as plain and ob here, as the sun in the heavens; and the man that can no it, must indeed be affected with a strange obliquity of vi Setting aside the figure, the meaning is, that Athens ma temporarily plunged in calamity, but shall not be destr The reader may here compare Soph. Æd. Tyr. 22, wher

Section First. Meaning of the Word.

past of Jupiter says to the king of Thebes, "The state, thine
s behold it, labors in the storm, unable from the blood
ined wave to rear her head." In his Life of Alexander (67),
aking of his bacchanalian procession in Carmania, says:
n the whole company there was not to be seen a buckler, a
met, or spear: but all the way, the soldiers, *baptizing*
πτίζοντες) with cups, flagons, and goblets, out of large casks
d urns, drank to each other; some as they were marching
ng, and others as they were seated at tables." Dipping wine
t of casks and urns, is here called baptizing out of casks
d urns. What can be plainer than this? Here again
of. Stuart is convicted of a mistake in distinguishing be-
een the use of bapto and baptizo. He supposes that bapto
always used in such situations as this, and baptizo never.
e says, p. 301, "The verb bapto *only* is employed in order to
nvey the meaning *to dip out, to dip up*, by plunging a vessel
to a liquid and drawing it up." But it is proved from this
ample and others which follow, that baptizo is employed, as
ell as bapto, to express the dipping of wine, or water, or any
ing else. The distinction marked by Prof. Stuart does not
ist. One verb may, in certain situations, be in better taste,
d therefore be preferred to the other; but it is not owing to a
fference of meaning. Bapto is often used to denote the
nging of a *weapon into flesh*, while baptizo is more seldom
ed in such situations; yet one is just as capable of expressing
e act as the other; that the former is generally preferred to
e latter, is owing to taste. Again, baptizo is almost always
ed to denote the plunging of a person in water, whether for
ligious or common purposes, while bapto is seldom employed
such cases; and this does not arise from any difference of

notes the taking of revenge on a malicious slanderer, or vile wrangler, by returning similar foul treatment. The rude and familiar custom of the Swiss, which consists in vieing by discharging upon each other vessels filled with cold, and even warm water, for the sake of mutual provocation, is well known. The abusiveness of railery and slander with which any one is aspersed, is compared with a vessel of water which one throws in the face, or upon the head of the other. For they who suffer either, become the subjects of ridicule, mortification and grief." See Dobson's Demosthenes and Æschines, vol. 5. pp. 179, 180. London, 1828.

Justin Martyr, in his Dialogue with Trypho, p. 264, represents the Jew as mentioning, among the various duties which he deemed necessary to be performed, "the observance of the Sabbath, and of circumcision, of the new moons, and of baptism (το βαπτιζεσθαι), in case of having touched any of the things prohibited by Moses, or in case of carnal communication." Now whoever will take the trouble to turn to Lev. ch. XV. will see that the Jews were *commanded* in these cases to bathe the whole person in water; and that they actually did so in the time of Justin Martyr, is proved from the Mishna (See Talmud Babyl. Seraine, Traef. 1. cap. XI.,) where these purifications are expressly described by *Tavul, to immerse.* That the Mishna is authority for what was customary among the Jews in the time of Justin Martyr can not be denied; for though it was not compiled till some few years after he flourished, yet, it relates chiefly what had previously been handed down by tradition, and which consequently must have been in vogue at least as early as the time of Justin. Inasmuch then

as the act which Justin here calls *baptism* did certainly consist in immersion, must we not suppose that he used the word in its ordinary signification? Whoever reasons otherwise, can lay but little claim to candor.

Dio Cassius, L. 5. 18, asks: "How could the vessel escape being *baptized* or *sunk* (βαπτισθείη) by the very multitude of showers?" In L. 37. 15, he says: "So great a storm arose suddenly through the whole country, that the vessels in the Tiber were *baptized* (βαπτισθῆναι);" i. e. were sunk. In L. 41. 24, relating the defeat of Curio by Juba, he says: "Many of them perished in their flight, being pushed into the sea by the crowd as they were entering the ship, and some being *baptized* or *sunk* (βαπτισθέντες) with the ships themselves on account of their being overladen." In L. 50. 32, speaking of the battle near Actium, in which Cæsar came off victorious over Anthony, he says: "Their vessels being shattered, they were *baptized* or *sunk* (ἐβαπτίζοντο)." In the same chapter, a little below, he says: "And others from above *baptizing them*, i. e. the vessels, (βαπτίζοντες) with stones and machines." It cannot be supposed that the writer meant to say they washed or wet the vessels. Stones would be an improper element for such an operation; and they never carried machines to the sea for the purpose merely of wetting an enemy's vessel. In L. 50. 35, continuing the same subject, he says: "Of these, some leaped into the sea, and were drowned; others, being slain by the enemy, were *baptized* (i. e. sunk, ἐβαπτίζοντο); and others were drowned by wild beasts."

Alexander Aphrodistus, Problem. L. 1, uses the expression "baptized or immersed (βεβαπτισμένος) in the body"—which

Chapter First. Manner of the Rite.

I propose on the authority of Constantine, whose Latin rendering is *in ipsa demersione*. The same author again, L. 2, speaks of a "power baptized or *immersed* (βεβαπτισμένην) in the depth of the body"—*potestas immersa per corporis intima.*

Simplicius, in his Commentaries on the Enchiridion of Epictetus, c. 38, says: "Corporeal beauty consists in the flesh, and shows, and those things which perfect the body, for instance, of animals, beautifying them indeed as much as possible, but also partaking itself of their deformity, and being *baptized* or *merged into it* (βεβαπτισμένον εἰς αὐτήν)." The writer is contrasting the beauty of a rational soul, which he says is beauty itself, with the beauty of the body, which is defective and limited, developing itself advantageously in certain parts, but gradually disappearing and becoming baptized or merged in the deformity of other contiguous parts. What stronger proof do we need, that the Greeks could use the word *baptize*, in all situations wherever we would use *dip*, *merge*, or *immerse*? To speak of beauty being merged in deformity, is one of the most familiar modes of expression; but who ever heard of beauty being *washed*, *wet*, *poured*, or *sprinkled*, into deformity?

Porphyry, De Styge, p. 282, in his fabulous account of the trial of accused persons in the invisible world, by making them pass through the river Styx, says: "When the accused person enters it, if he is innocent, he passes safely, having the water up to his knees; but if he is guilty he proceeds but a little way before he is *baptized* (βαπτίζεται) up to his head." Here a person who goes into the water till he is dipped or immersed up to his head, is said to be *baptized* up to his head. Can anything be more obvious than the meaning of the word here?

Section First. Meaning of the Word.

Themistius, in his Fourth Oration, p. 133, says: "The pilot cannot tell but he saves in the voyage some one whom it would be better to *baptize* (*βαπτίσαι*)," that is to plunge or sink in the deep.

Hammond, on Mark 7: 4, refers to the common account of the drowning of Eupolis by order of Alcibiades, which says, "that being thrown overboard, he was *baptized* (*ἐβαπτίζετο*)," that is, immersed or sunk in the deep.

Heliodorus, in his Ethiopics, L. 1. 30, mentions a battle in which he says one party came upon the other by surprise, "killing some on the land, and *baptizing* others with their boats into the lake (*εἰς τὴν λιμνὴν βαπτίζοντων*);" that is, immersing or sinking them in the lake. In L. 5. he says: "Therefore when they [the vessel and crew] were well nigh *baptized* (*βαπτιζομένων*), and just going to the bottom," &c. that is, when they were near being sunk.

Basil, Hom. XIV. on Drunkenness and Luxury, vol. I. p. 491, says: "The intemperate are even more miserable than those who perish in the sea, whom the waves, which are continually baptizing them (*ἐπιβαπτίζοντα*), do not permit to rise." Baptism here means nothing less than a total immersion. Each wave is represented as a baptizer, successively plunging the sufferer in the deep, and not permitting him to rise. Again on p. 256, as quoted by Stephens, he uses the expression, "suffering with those who were *baptized* (*βαπτιζομένοις*) in the sea;" that is those who were immersed or sunk in the sea; lost at sea.

Chrysostom, vol. 6. p. 784. On Gluttony and Drunkenness, says: "For as a ship, when it is filled with water, is

presently *baptized* or *plunged down* (καταβαπτίζεται) and becomes submerged, so also a man, when he gives himself up to gluttony and drunkenness, plunges headlong and his reason becomes submerged." In Hom. XIX. on Eph. v. he says: "Things that are borne upon the water must not be convex, but concave; for the body of a concave substance upon the water, as for instance a ship, is entirely *baptized* or *immersed* (βαπτίζεται); but the body of a convex substance is entirely above, the extremities only impending and touching." The writer is arguing that the heavens rest, not on the water, but on the earth, and that that is borne up by Divine power; and he means here that a concave body, though adapted to float upon the water, is of necessity mainly immersed; whereas a convex body is designed to stand entirely above its basis, and therefore needs a solid foundation. Neither the theory of the heavens, nor the argumentation employed here, is any thing to our purpose; yet the manner in which baptizo is used furnishes an unequivocal explanation of its meaning. It is used to express sinking below the surface of the water, in opposition to resting above it; and this surely is immersion.

Theophylact, on Heb. 9: 10, commenting on the expression "diverse baptisms," says: "And there were diverse *baptisms* (βαπτισμοὶ); for if any one touched the dead, or the leprous, or was profluvious, he *baptized himself* (ἐβαπτίζετο), and thus was accounted to be cleansed." These are the same cases as those referred to in the passage cited from Justin Martyr. Theophylact observes here, that there were *diverse* baptisms among the Jews, and then goes on immediately to explain wherein the diversity consisted. And he does not say that there were di-

verse baptisms because the subjects were sometimes immersed, and at other times sprinkled; but because they baptized when they had touched the dead, when they had touched the leprous, and when they were profluvious;—referring the diversity, not to the mode of operation, but to the cases in which baptism was performed; and a native Greek must certainly be supposed to understand the grammatical force of the expression. But what ceremony is it that this Greek father calls baptism? To which of the various ceremonies prescribed by Moses does Theophylact refer? Evidently to one that was prescribed in all these various cases; and the only ceremony that was prescribed in all the cases here enumerated, is immersion, or bathing of the whole person in water, which is therefore the only one to which Theophylact can be supposed to refer. (See Lev. ch. XV.) Besides, it is put beyond a question, by the Jewish Talmudical writings, that they did purify in these cases by immersion. The Mishna, Seraim, Tract. i. c. 3. 5, speaking of a man who has a flux, says: "He shall go down to immerse (לטבול), and if he can go up, and put on his raiment, and recite before the sun shines forth, let him go up and put on his raiment and recite; but if not, let him cover himself in the water (יתכסה במים), and recite;" that is, after covering himself in the water, let him recite on the spot without waiting to return to his habitation. Again in § 6, it is said, "a profluvious man, and a menstruous woman, have need of immersion (טבילה)." Theophylact therefore means to say, that when a Jew had touched the dead, or leprous, or was profluvious, he *immersed himself*. Theophylact flourished in the eleventh century. Heliodorus, Basil, Chrysostom, and Theophylact, were

Christian writers; now does it appear from their manner of employing baptizo, that the word had acquired a different meaning in Christian usage, from what it had in the earlier classics? Do they seem to have employed it in a peculiar sense, or to have restricted it to a religious use? By no means. There never was a suggestion more unfounded. The Christian writers, like the rest, used the word to signify nothing but dipping; but they used it with the most unrestrained freedom, to signify every kind of dipping under heaven. Baptizo is also used metaphorically in a great variety of connections, in all which Prof. Stuart would seem to assign the meaning *to overwhelm*. But I have shown already that the word has no such meaning in literal use; and if it has not this meaning in literal use, it cannot have it in figurative applications. Any one can see that language must really express the same ideas when used figuratively, that it does in its literal application; for it is in fact the literal idea that constitutes the figure. To illustrate this point, the Apostle in his Epistle to Timothy, speaks of servants who are "under the yoke." This is a figurative expression denoting a condition of *servitude*. The language, however, really expresses the idea of a *yoke*, and that idea only; but the yoke is a "figure" or sign of servitude; and so this sense is conveyed by implication. The word "yoke" does not in fact mean "servitude;" if it did, it would not be a figurative expression. Again we say a person is "sunk in vice," to denote that he is wholly addicted to it. This sense however is conveyed only by implication; the language really expresses no such idea; it simply represents vice as an element in which the person is entirely absorbed or sunk. This figurative or emblematical

epresentation of the person as sunk in vice, naturally suggests he idea of entire addictedness to it; but "to be sunk" does ot really signify "to be addicted;" for then the expression ould not be figurative, but literal. It is therefore obvious that figurative meaning is not the meaning of the word, but of the gure; the word expresses its literal and proper sense, but the gure or emblem presented to the mind conveys another sense. Baptizo then in common with all other words, when used figuatively, must still retain its usual meaning. And it will not e difficult to trace this meaning in all the various applications of the word. For instance, "to be baptized in sleep" signifies neither more nor less than to be plunged or sunk in sleep. The imagination here conceives of sleep as an influence or element, in which the person is sunk down, so as to be entirely absorbed in it. Sometimes it is supposed *to fall upon us;* sometimes we are said *to fall into it;* or according to the common mode of speaking, *to fall asleep;* so the Greeks speak of being *baptized in sleep,* or *into sleep;* that is, plunged or sunk in sleep. So we speak of *deep sleep*; of being *buried in sleep;* and of *rising up from* or *out of sleep.* All these expressions yield a perfectly congruous sense, and are entirely in harmony with the usage of nearly, if not quite, every known language. Again, "to be baptized with wine" means strictly to be immersed or sunk with wine. This figure was extremely common with the Greeks; and the Greeks themselves, who of course understood it, have given us most explicit and ample illustrations of its meaning. Philo Judæus, on Drunkenness, vol. 3. p. 178, speaking of those who are intoxicated, says: "Overwhelming their souls with an excess of aliment, they

cause them *to sink into the deep.*" Clemens Alexandrinus, Pæd. 2. 2, says: "The soul is indeed overwhelmed by excessive drinking; but the flood of wine is also like a threatening sea, in which the body is ingulfed like a ship, and *sinks into the deep of pollution*, being overflowed with the waves of wine." Chrysostom, on Gluttony and Drunkenness, says: "As a ship, when it has received too much freight, being pressed down by the greatness of the burden, *is sunk*, so also the mind, as well as our corporeal nature, when it has received more aliment than it can bear, becomes overladen, and not being able to sustain the burden, *is plunged into the sea of perdition*; and the crew and pilot, and helmsman, and passengers, and withal the lading itself, are lost." A few pages onward he says: "Whence come pains of the feet, headache, and other maladies? Is it not from intemperance, or immoderate drinking of wine? For as a ship, when it has taken in water till it is overladen, is presently *sunk down*, and becomes submerged; so a man, when he gives himself up to excess and drunkenness, *plunges headlong*, and his reason becomes submerged." Basil, on Drunkenness and Luxury, says: "The intemperate are more miserable than those who perish in the sea, whom the waves, which are continually sinking them, will not permit to rise; so indeed the souls of these are *submerged* and carried away, being *sunk with wine.* For as ships that are laboring in a storm, if heavily laden, require to be lightened by throwing out the freight; so these need to cast away the load that presses them down, from which they can scarcely be freed by frequent vomiting." I might quote a multitude of similar passages; but these are sufficient to show that when they spoke of being "baptized

th wine," it was with reference to a person *sunk in the deep*, ther as a ship is sunk by being overladen, or as a person rimming in the water is plunged down by the overflowing ves. The figure always represents the intoxicating draught the baptizer, or that which sinks the person ; but the element which he is supposed to sink is various. Sometimes it is a od of wine ; sometimes a deep of pollution, perdition, insen-ility, sleep, etc. However, when the person is simply said be baptized or sunk, the mind being left to supply the ele-ent, the idea is simply that of sinking in the watery deep. ut I will not any longer detain the reader from the examples. ch remarks as may be necessary to illustrate the various her applications of the word, shall be made in passing.

Evenus, in Anthol, 11. 49, says: "Bacchus *baptizes one* (βαπτίζει) in a sleep like that of death;" in other words, *runkenness sinks one into a death-like sleep.* We speak in e same manner, of "sinking to sleep," or being "sunk in leep."

Josephus, Ant. 10. 9, 4, says that Ishmael, who was sent by e king of the Ammonites to kill Gedaliah, seized his oppor-nity when he saw him "by drunkenness *baptized* or *sunk* (βεβαπτισμένον) into insensibility and sleep."

Clemens Alexandrinus, Pæd. 2. 2, says: "He is a slug-ard, who, instead of watching unto wisdom is, by drunken-ess, *baptized* or *sunk* (βαπτιζόμενος) into sleep."

Heliodorus, Æthiop. L. 4. 17, says: "When midnight had *ptized* or *sunk* (ἐβαπτίζον) the city in sleep. So Virgil, en. II. 265, speaking of the capture of Troy, by the Greeks, presents the city as *buried in sleep and wine.*

Chapter First. Manner of the Rite.

Plato, Sympos. 3, represents Aristophanes as saying to Pausanias: "For I am one of those who yesterday were *baptized* or *sunk* (βεβαπτισμένων)." A person who drinks to intoxication, sinks down under the influence of the intoxicating draught: the transition from this thought, to that of a ship sinking under its too heavy lading, or a person sinking under the overflowing waves, is natural and easy; and hence, instead of saying in direct terms that any one was *drunk*, the ancients would often employ a simile, and say he was *sunk*, usually with the adjunct notion of drowning. We use a somewhat similar nautical figure, when we say of a person who is so far drunk as to reel in walking, that he has "several sheets in the wind;" implying that he leans as a vessel does when it has most of its sheets or sails in the wind. Plato says in another place; "Having *baptized* or *sunk* (βαπτίσασα) Alexander with much wine;" i. e. by implication, having intoxicated him, or made him drunk.

Plutarch, Conviv. L. 3. q. 8, 7, says of those who are slightly intoxicated: "Their mind only is disturbed; the body is capable of performing its functions, *being not yet baptized* or *sunk* (μήπω βεβαπτισμένον);" i. e. by implication, *not yet suffocated* or *drowned*—or laying aside the metaphor altogether, the sense is, *being not yet entirely drunk.*

Philo Judæus, vol. II. p. 478, says: "I know some who, when they easily become intoxicated, before they are entirely *baptized* or *sunk* (βαπτισθῆναι)" &c. Philo is another witness to the meaning of baptizo in the time of the apostles; for he was contemporary with them, and, like them, a Jewish Greek writer.

Section First. Meaning of the Word.

Lucian, vol. 3. p. 81, says: "He is like one who is dizzy and *baptized* or *sunk* (βεβαπτισμένῳ);" that is, to lay aside the metaphor, *dizzy and drunk.*

Athenæus, Deipnos. 7. 37, quotes an ancient author who says of a certain individual; "He is *baptized* or *sunk* (βαπτίζεται) now the fourth day, leading the life of a miserable mullet." It is said that the stomach of this fish is always found empty; hence among the ancients the term was often used metaphorically to denote a faster, or one who went much without eating. So it is signified here that the individual had been drunk four days, leading the life of a mullet; that is, fasting during that time. Athenæus, L. 5, as quoted by Ewing, uses the expression "to have been *baptized* (βεβάπτισθαι) with wine;" that is, sunk with wine; or, by implication *drunk.*

Basil, Hom. XIV. on Drunkenness and Luxury, p. 491, speaking of the intemperate, says: "They are more miserable than those who perish in the sea, whom the waves, which are perpetually sinking them (ἐπιβαπτίζοντα), will not permit to rise; so indeed the souls of these are *submerged* and carried away, being *baptized* or *sunk with wine* (βεβαπτισμέναι τῷ οἴνῳ)." The first of these examples is an instance of literal use, signifying the sinking or plunging down of a person by the overflowing billows; and is used here to explain the figurative application of the word in the latter clause. He says again in the same Homily, p. 496: "Wine *baptizes* or *sinks* (καταβαπτίζει) the reason and the mind." In his Comment on Isaiah, p. 952, he uses the same expression again: "Wine *baptizes* (καταβαπτίζει) the reason and the mind." In his Homily on Temperance, p. 331, he says: "Grief is a kind

of drunkenness, which *baptizes* or *sinks* (καταβαπτίζοντα) the mind." See Appendix, Note Eleventh. The reader will remark here, that although "sinking down" is the only idea *expressed*, there is nevertheless the *accessory* idea of *suffocation*. As a person who is immersed or sunk in the water, is suffocated; so the soul or mind sunk by the overflowing waves of wine, or of grief, is supposed to be suffocated, and its functions consequently suspended. Thus Xenophon, Conviv. c. 2, says: "If we pour down wine excessively, *the reason is suffocated*, just as seeds sown in the earth are drowned by being overwatered." Basil says again, p. 955, "Wretched, inexpressibly wretched, are they who not only in the morning of life are *baptized* or *sunk* (τῇ μέθῃ βεβαπτισμένοι) by drunkenness, but persist in the vice till the evening, that is, the end of life." On p. 956, he says: "The soul being *baptized* or *sunk in folly* (ἐν ἀλογίᾳ βεβαπτισμένης), becomes destitute of reason"—not sprinkled, nor washed, nor overwhelmed, with folly; but immersed in it, so that the reason is suffocated and destroyed by it.

Chrysostom, vol. I. p. 2, says: The mind *being baptized* or *sunk by drunkenness* (ὑπὸ μέθης καταβαπτισθεῖσα)"—and by consequence suffocated. On p. 6, he says; "For when the reason is *baptized* or *sunk* (καταβαπτισθῇ) by much wine-bibbing." Suicer, T. E. I. p. 623, quotes from this author the following examples, without reference to place. "To be *baptized* or *sunk* (βαπτισθῆναι) by drunkenness,"—"entirely *baptized* or *sunk* (βαπτιζόμενοι) by great waves of business."—"*baptized* or *sunk* (βαπτιζόμενος) by innumerable cares,"—"having the mind *baptized* or *sunk* (βεβαπτισμένον) by

a multitude of cares." Here business and cares are supposed to be rolled upon the mind like a wave, and to sink it down, with the accessory idea of suffocation,—"*baptized* or *sunk in sin* (*ἐν τῇ κακίᾳ βεβαπτισμένος*);" not sprinkled, nor washed, nor overwhelmed; but *sunk in sin*, as we often say "sunk in vice."

Chrysostom, Hom. 8, on 1 Cor. "Here there is another thing also which we should gain by our thorough confession, namely, that not being *sunk* (*βαπτίζεσθαι*) in the pains of the present life, nor puffed up with its splendors."

Id. Hom. xii. § 11. "Most clearly to prevent even those who are in their houses and *buried* (*βαπτιζόμενοι*) in deep sleep, from remaining ignorant of these proceedings; that being waked by the pipe, and leaving to look out of the lattices, they may be witnesses of the comedy, such as it is."

Id. Hom. v. on Titus. "Strange! how were we *plunged* (*βεβαπτισμένοι*) in wickedness, so that we could not be purified but needed a new birth!"

Pindar, Pyth. 2. 139, describing the impotent malice of his enemies, compares himself to the cork on a net in the sea, which, on account of its buoyancy will not sink. He says: "As when a net is cast into the sea, the cork swims above, so I am *unbaptized* or *unplunged* (*ἀβάπτιστος*)." The Greek scholiast on this passage says, by way of explanation: "Like the cork of a net in the sea, *I am not baptized* (*οὐ βαπτίζομαι*). As the cork *does not sink* (*οὐ δύνει*), so I am *unbaptized* (*ἀβαπτιστος*). The cork remains *unbaptized* (*ἀβάπτιστος*), and swims on the surface of the sea, being of a nature which is *unbaptizable* (*ἀβάπτιστος*); in like manner I am *unbap-*

tears, as with a violent torrent." Here grief is represented as the baptizer, or the load which sinks them, as they would be sunk *by a superincumbent wave.* In L. 5. 16, he says: "Seeing the things which have befallen you, have *baptized* or *sunk you* (ἐβάπτιζε)." Here calamities are the baptizer. In L. 2, 27, he expresses the same idea by another word, which may be regarded as explanatory of baptizo; viz. "*ingulfed* (βεβυθισμένοι) by a greater wave of calamity."

In like manner Electra, Æschyl. Chœph. 181, says: "O'er my heart, too, there hath come a surge of bitter anguish." And the same figure occurs again, Æschyl. Prometh. 745, πελαγος δυης, "a sea of calamity." Also Æschyl. Persianus, 433, κακῶν πελαγος μεγα, "an ocean of ills."

Achilles Tatius, L. 1. p. 11, says: "Future events are often revealed to mortals, not that they may shun adversity; for the decrees of fate cannot be reversed; but, that when they happen, they may bear them with more fortitude; for sudden and unexpected events overcome and *baptize* or *sink* (καταβάπτισε) the mind." Here calamitous events are the baptizer.

Libanius, Epist. 25, says: "I am one of those who have been *baptized* or *sunk* (βεβαπτισομένων) by that great wave of calamity." In Epist. 310, he says; "He who bears with difficulty the things which he now suffers, *would be baptized* or *sunk* (βαπτισθείη) by a small addition." Her is an obvious allusion to a person swimming in the water, with a burden which he can now hardly bear, and which, if a little increased, would entirely sink him. In Parent. Juliani, c. 148, p. 369, he says: "The grief which we have felt on account of Julian, *baptizing* or *sinking* (βαπτίζουσα) the soul, and clouding the

Section First. Meaning of the Word.

l, has spread over us such a gloom, that we seem to differ ttle from the dead." Here grief is the baptizer. Again, t. p. 142, as cited by the scholiast on Anthol. 11. 49, he the expression, "*I am plunged* (*βεβλημαι*) in fathomless s of reasoning, *I am baptized* (*βεβάπτισμαι*) in argumen-." The meaning of "baptize" in this place cannot be ted; since it is used as an explanation of *to plunge*. The e represents the mind as overpowered and suffocated by g plunged into subjects too deep and incomprehensible. utarch, Moral. Galb. speaks of Otho as being "*baptized* *απτισμένον*) in debts of fifty myriads;" i. e. not "over-ned," as Prof. Stuart renders it, but plunged or sunk in . "To plunge in debt" is one of the most familiar figures ir language. So we speak of "deep debt," and of being ply in debt." There can be no doubt but that baptizo, in expressions, is as much entitled to its usual meaning, as English word *to plunge*. See Appendix, Note Eleventh. ı, this author, De Pueror. Educat. 13. 3, says: "As ı are nourished by moderate, but *choked* by excessive s; so the mind is enlarged by moderate labors, but is *ed* or *sunk* (*βαπτίζεται*) by excessive labors." As plants ffocated by excessive water; so the mind is sunk, and quently suffocated, by excessive labors—or intellectual ı. In the first clause, the verb expresses merely the effect, g the manner of the operation to be inferred; in the d, the verb expresses the *manner of the operation*, and ı the effect to be inferred. The import of the similitude t the mind, when it is overburdened with labors, sinks them, as it were, into the deep, and is suffocated, just as

Aquila denotes by baptizo; showing that the words in uations are equivalent in meaning.*

Symmachus, in Ps. 69: 2 (68: 2); "I am *baptized* (ἐβαπτίσθην) into the mire of the deep, where no standing; I am come into the depths of the sea, flood has submerged me."

An uncertain author, in Ps. 9: 15, cited by Bo "The heathen are *baptized* or *plunged* (ἐβαπτίσθησα pit that they made."

Our results thus far are decisive for the single mea *immersion*. Indeed, *to immerse* and *to overwhelm* are meanings Prof. Stuart has assigned hitherto. His ov therefore, is, that baptizo in classic use, does in no signify less than to *completely cover*, in some way c with water or some other element. But we have seen sense of "overwhelming" is assigned without the lea sity or propriety; the connection *every where* either re or obviously admitting, the sense which Prof. Stuart ledged in the outset to be the "original meaning" of t Our next testimony will be drawn from the Septua Apocryphal writers. The Greek Interpreters of Testament, and the authors of the Apocrypha as well, authority in questions touching the philology of the Ne tament. Like the New Testament writers, they wer

* The circumstance that βαπτίζω here is used, in Job 9: 31, in of the LXX., and in Ps. 9: 15, 69: 2, for ἐμπηγνυμι of the LXX., *to stick in*, shows clearly what is its proper force.

ustomed of course to similar modes of thinking, and simi- modes of expression; and therefore whenever, in writing ek, they have employed the same phraseology, may usually upposed to have employed it in the same sense. How- , examples of baptizo from these sources are not numerous.

IN THE USAGE OF THE SEPTUAGINT AND APOCRYPHA—Bap- means *to dip, plunge, immerse* or *sink.*

Kings 5: 14, "And Naaman went down and *baptized* or ed *himself* (ἐβαπτίσατο) seven times in the Jordan." The phet had directed him to go and *wash*, or rather *bathe* him- in the Jordan; for that is the true meaning of the expres- n. The instructions which he received from the prophet efore *involved* dipping, and it is certain that he did *in fact* himself; for so the Hebrew reads, as is agreed on all hands. asmuch then as the original from which the Seventy transla- , *required* them to give the sense of dipping, and as baptizo, ay the least, *usually* bears this sense, we are bound by the s of philology, nothing in the connection forbidding us, to ept it so here. Add to this, that this sense is supported by authority of Tromm, in his Concordance to the Greek Old stament, and by the ancient Armenian version, made from Septuagint, as early as the fourth or fifth century. Indeed am not aware that this meaning is disputed here by any. of. Stuart concedes it, and accordingly renders: "Naaman nt down and *plunged himself* seven times into the river rdan."

Isa. 21: 4, the prophet foreseeing the capture of Babylon, d the subjugation of the empire by the Medes and Persians, ys: "My heart pants, and iniquity *baptizes* or *sinks me*

(μὲ βαπτίζει); my soul is put in fear." The cruel ba and iniquitous treachery which he foresaw would be pr on that occasion, present so appaling a scene that it cau prophet to sink. The figure is the same as what we em all cases when we speak of sinking, or being ready to s any thing that is surprising, fearful, or grievous. Prof. renders, "My iniquity overwhelms me." Overwhelm answer in a *free* translation; but it is not the strict sense original. The figure employed here represents the per overpowered, and *sinking down* into a state of helplessn insensibility; but *overwhelming* is quite another figure. Prof. Stuart found the reading "*my* iniquity," I am n to divine; I presume, however, that it was an oversight not to be found in any of the common editions of the t in the marginal readings; and what is more, it is contr ry to the scope of the passage. It was not the prophet iniquity, but the iniquity of the spoiler, that was so appa to cause him to sink under the view of it.

Judith 12: 7, It is said of Judith, that "she abod camp three days; and at night went out into the va Bethulia, and *baptized* or *dipped herself* (ἐβαπτίζετο) fountain in the camp." The common version "*in* th tain" is incorrect. Judith remained in the tent in time, and went out at night into the valley and bathed, ped herself, and then proceeded to prayer; that is, she customarily, as long as she remained in the camp. I was the invariable custom among the ancients, wh wished to practice a total ablution of their persons. Stuart renders, "She went out and *washed* herself at th

ain." If she *dipped*, she washed herself of course; but the writer does not say that she washed; it is not contained in the expression. Though baptism be performed sometimes for the sake of washing, it does not follow that baptizing and washing are the same thing. Some Lexicons however appear to assign the meaning luo, abluo, on this principle. But this is not a definition of the word; it is a commentary. They might with equal propriety assign the meaning *to cool*, because iron is baptized for the sake of cooling it. Prof. Stuart admits that dipping is the usual classical meaning, and assigns it without hesitation in 2 Kings 5: 14, where Naaman is said to have baptized in the river Jordan; why then does he reject it here? That Judith is said to have baptized *at* the fountain, would not militate in the least against the sense of dipping, even though we were obliged to suppose it to have been performed *in* the fountain; for although the expression does not contain the fact, neither does it exclude it. Were I to say, "I have been *at* such a friend's house," the expression would be perfectly compatible with the fact of my having been *in* the house. But we are not obliged to suppose, nor is it at all probable that Judith baptized *in* the fountain; but in a receptacle provided for such purposes near it. This fountain was one on which the whole city principally depended for water; and such fountains were usually furnished with conveniencies for bathing. This fact is too notorious to be denied. But I am not bound to prove that dipping was *convenient* or even *possible*, in this case. I have proved that this is the *usual* meaning of the word, and Prof. Stuart concedes it. Now if he assigns a different meaning, he must show that the usual one

is *impossible*—that dipping *could not* have been performed. The burden of proof rests on him. The only reason he gives for abandoning here the usual meaning of baptizo is, the improbability that Judith would plunge into the fountain *in the midst of the camp*. But it is not true, that the fountain was strictly in the midst of the camp. It appears to have been no otherwise embraced in the camp, than as it was sufficiently near to enable them to appropriate it to their own use, and preclude the citizens from access to it. If Judith was not at liberty, and was not accustomed, to go beyond the limits of the camp, but was constantly observed by the soldiers, how did it occur, that on the fourth night she "passed the camp according to her custom," and made her escape, as we are informed she did, ch. 13: 10? She undoubtedly availed herself of the appendages of the fountain, designed for the purposes of bathing. And it was probably there that she paid her devotions; for it is said that "when she came out, (viz. from the bath), she besought the Lord." At all events, she was not exposed to the view of the camp. She *sought* retirement, and she unquestionably found it, either in the *place* she selected, or the *time*; for she went out under covert of the night. But admit that she was exposed; what is the argument in all its force? Shall we set aside the established meaning of the word, and adopt one which it has not, in the whole compass of the language, been found to bear, on the mere supposition that Judith, in a ruder age, and possessed of a masculine temperament, could not transgress the rules of decorum? I do not believe that she did, in this particular, submit to any sacrifice of delicacy. But I *could* believe it, or even suppose the whole story to be a sheer

Section First. Meaning of the Word.

ıtion, far sooner than I could wrest the words from their and obvious meaning; and it would be a hundred fold rational too. But admitting that we are compelled to the only known meaning, or if you please, every known ing of the word, how are we to be guided in *guessing* the ıne? Why suppose *washing?* Why not as well suppose dling, or pouring, or cooling, or refreshing? There is ıg in the connection that will determine any more for f these senses, than for another. If the usual meaning is ide on the ground of its involving an *improbability*, then the meaning that is taken up in its stead, ought to in- a *less* improbability. But is washing a more probable than dipping? If by washing, Prof. Stuart means a total ng, that, if it did not involve dipping, would at any rate re the same indecorum, and would be of course equally bable. If he means a partial washing, I ask, not whether more probability than dipping, but whether it has the probability? Whence does it derive its probability?— the usage of the language? No. This is the first instance Stuart has proposed this meaning; in the whole compass language hitherto, he has not pretended to meet with it. ıaturally suggested by the connection? Nothing like it. connection no more points to washing, than it does to ıce. Is it supported by the custom of the times? Not at There is not a particle of evidence from history, that the had a custom of washing before prayer. On the con- it is pretty evident that Judith was *not* accustomed to do it. re informed, chh. IX. and X., that when she was about to e the divine blessing upon her undertaking, "she put

denote the dipping of the whole body in bathing; as in Sept. 2 Kings 5: 14, and Plutarch De Superstitione, (see the examples), to say nothing of several other instances, where perhaps Prof. Stuart would dispute the meaning; but in no instance, so far as appears, is it used of dipping the hands, or any other part, without an expressed limitation. I do not deny but that the word was in itself capable of being used absolutely with respect to a partial dipping, where the connection was such as naturally to direct the mind to the limitation; but such an application of it does not appear to have the sanction of usage in so much as a single instance, while the other manifestly has. We are therefore philologically compelled to understand it of dipping the whole body. Furthermore, the consistency and scope of the passage require this sense; for there is manifestly a gradation of ideas. To say that "the Pharisees and all the Jews eat not except they *wash their hands;* and when they come from the market, they eat not except they *baptize themselves,*" must, I am persuaded, convey the impression to every unbiassed mind, that the Jews on ordinary occasions invariably wash their hands before eating; but that when they come from the market or forum, the place of public concourse, they practice a more extensive purification. But to say that "the Pharisees and all the Jews, eat not, except they *wash their hands,* and when they come from the market, they eat not, except they *wash their hands,*" would be mere tautology; for if they *on no occasion* eat without washing, of course they do not do it after coming from the market; what then is the necessity of adding that particular? And even if we interpret it of *dipping* the hands, it will seem to involve what is worse than mere tautology;

namely a *degradation* of ideas, and that in an inverse ratio to the importance of the occasion; for the Evangelist says that on ordinary occasions they wash their hands *thoroughly;* (see App. Note Thirteen) but to add that on coming from the market they merely dip their hands, would imply that they use the least scrupulosity and care, where the occasion would seem to require the most. In short, if we regard the laws of language, we must at any rate take baptizo here in the sense of immersion; and if we would avoid charging the writer with great impropriety of style, if not absolute nonsense, we must understand it of immersion of the whole body. Of course I am not under the necessity of showing that such a custom was required by their law; since it is here expressly said to be one of the traditions of the elders. Nor is it necessary to exhibit historical proof of the existence of such a custom among the Jews in the time of Christ; for the authority of Mark must establish the fact, even if it rested on his testimony alone. With respect to the observation of Kuinoel, "that an *immersion of the hands,* duly performed, would have abundantly sufficed for the purpose of purification in this case," I am not surprised that *he* should think so; but it does not follow that a Jew must have entertained the same opinion. As to Dr. Bloomfield's remark "that the baptizing here is best explained of washing their bodies, in opposition to the washing of the hands before mentioned; in which, however, is not implied *immersion;* which was never used except when some *actual,* and not *possible* pollution, had been incurred," it is extremely frivolous, and only serves to show how great, and even good men, will sometimes allow their judgment to be warped by attachment to a favorite

system. Not a particle of proof can be produced to show that they ever washed their whole bodies, for religious purposes, in any other way than by immersion; and what is more, it is superlatively absurd to suppose that a Jew, in order to cleanse himself in case of supposed or possible pollution, would adopt a mode of purification that was confessedly insufficient in case of *actual* pollution; since if he *was* polluted, he could be none the better for such a ceremony; and if he was *not* polluted, he could be none the worse for omitting it. Who that fears he has been exposed to the small-pox, though he is not certain of the fact, would innoculate himself with any thing but the genuine vaccine matter? Certainly he could be none the better off for using any thing less efficacious, nor any the worse for omitting it.

Luke 11: 37, 38, "And, as he was speaking, a certain Pharisee besought him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first *baptized himself* (ἐβαπτίσθη) before dinner." This is to be understood of the practice alluded to in the preceding example. Jesus had been in the crowd; and the superstitious Pharisee wondered that he should sit down to meat, without first purifying himself by bathing his whole person, according to the custom. Prof. Stuart here assigns the meaning *to wash*; but as usual, renders no reason. His manner of proceeding is truly singular. If he wishes to prove that baptizo, in cases relating to the Christian rite, either signifies to wash; or that it is of doubtful import, on the ground that in common use it sometimes means to wash, then the examples which he produces in proof of this meaning must be clear and certain

camples. He could not prove an uncertain fact, by a witness hose testimony was just as capable of being interpreted against im, as for him. Nor can he establish a disputed meaning of i word, by examples which, to say the least, are just as capable f another meaning, as of the one he alleges. Before he can laim these examples in Mark and Luke, in proof of the signification to wash, he must make it appear that the word *has* that signification in these places. He must show that the usual signification is *inadmissible*, and that the signification to wash is, for good reasons, *indisputable*. But this he has not shown, nor attempted to show. He asserts that these are examples of the sense to wash, and, as though bare assertion were all-sufficient, passes on without attempting to convince the reader by a single remark, that such a sense is certain, or even probable. He says he is "not at all concerned how the *result* of the inquiry may come out, in respect to the original mode of baptism, and he verily seems here to be as little concerned about the *manner* in which he arrives at the result. Presently he will draw the conclusion that baptizo, in cases relating to the Christian rite, does not of a certainty mean to dip, but *may* mean "to wash," because in *cases not relating to the Christian rite, it has that meaning, as in Mark and Luke.* But I deny that it has that meaning in Mark and Luke, seeing it is obviously capable of its usual signification to dip;—and where is Prof. Stuart's proof of the affirmative? He has not offered a particle f proof. Whether he deems the point to be of material consequence or not, having undertaken to settle it, it behooves him o come legitimately to his conclusion. Assertion must not be ubstituted for proof. The established meaning of a word

cannot be so summarily set aside, nor the subject so easily involved in doubt. We are yet in broad daylight, and cannot readily be deceived in respect to our bearings. The only examples that Prof. Stuart has produced in proof of the sense to wash, are two from the Apocrypha, and these too from the New Testament. But that these examples do not prove such a sense, since the word does not in these instances signify *to wash*, but is entitled to its usual meaning, is clear as noon day.

There are some examples of figurative use, that remain to be examined. The first is Matt. 20: 22, 23, "Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and *to be baptized with the baptism that I am baptized with* (τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι)?" At Mark 10: 38, 39, we have the same words. Again at Luke 12: 50, "I have a *baptism to be baptized with* (βάπτισμα δὲ ἔχω βαπτισθῆναι), and how am I straitened until it be accomplished!"

This, as Dr. Bloomfield observes, is a "metaphor of immersion in water;" and the same that we found so frequently in the classics, and occasionally in the Septuagint.

Jesus intimates by this language, that the hour of trial was at hand, when he should be plunged into a sea of afflictions, and sufferings would be rolled upon him like a flood; and that the apostles must expect a similar lot to be extended to them. They who regard this baptism as literal, and refer it to Christ's being bathed with the blood on the cross, show either that they are unacquainted with the general laws of language, as well as the special use of the word, or else that they would sacrifice both to support a hypothesis. It is a figurative expression, and con-

Section First. Meaning of the Word.

tains no reference whatever to the trickling of the blood over his body, nor to any one incident that befell him. It rather refers to the whole of that dreadful scene of suffering that commenced in the garden, and terminated on the cross. The treachery of professed friends, the groundless malice of his enemies, the indignities done to his person, the violation of his justice, and especially the atrocity done to the majesty of heaven, in the wilful rejection of offered grace, and the consummation of the awful climax, in the murder of the Prince of life,—these, with other sorrows which we are not able to define, were the billows that rolled upon his soul, and plunged him in the deep. To take baptism here in the sense of *sprinkling*, as Prof. Stuart does, is not correct. Such a sense is not the sense of the original. Overwhelming is the common metaphor, but it is not the metaphor of baptism. That expresses *covering* merely, without reference to the manner or circumstances; this denotes *plunging*, in a certain manner, and under certain circumstances. I do not say that the word of itself means all this; but the metaphor does; for it is an allusion to a person in the sea, who is buffetted and plunged by the billows in the fury of a storm. David more than once employs a similar allusion; as Ps. 42: 7, "Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me." Ps. 69: 1, 2, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Ps. 87: 6, 7, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." In-

deed the metaphor was extremely common with the ancients; and never was it employed with greater propriety than in the case of Jesus. But then, (if I may be allowed the application of a heathen oracle, infinitely more appropriate in his case than in that of Athens), "though he might be immersed, he was not doomed to sink." He was temporarily plunged in affliction, but could not be destroyed. It must by this time be perfectly evident to the reader, that Christ and his apostles did use this word in the sense of dipping; and also that they did *not* convert it into a religious term, to denote only the Christian rite; but used it to signify any dipping, whether religious or secular, just as it was used by every body around them, in the common intercourse of life.

At Matt. 3: 11, Luke 3: 16, John says: "I indeed baptize you in water. . . . . He [Christ] shall baptize you in the Holy Spirit and fire." Mark 1: 8, "I indeed have baptized you in water. . . . He shall baptize you in the Holy Spirit." John 1: 33, "He that sent me to baptize in water. . . . the same is he that baptizeth in the Holy Spirit." Acts 1: 5. 11: 16, "John truly baptized in water; but ye shall be baptized in the Holy Spirit." 1 Cor. 12: 13, (Greek), "For we have all been baptized in one Spirit, into one body."

The preposition used here literally and properly means *in*, and cannot, in construction with baptizo, be taken for *with* or *by*, in the sense of instrumentality. Such a rendering is totally at variance with the usage of the language, and a violation of all good sense. To speak of baptizing a person *with* water, attaching the notion of instrumentality to the element *in which* he is baptized, involves an idiom which cannot be proved to have

existence in the language. We cannot find such expressions as "to bury one *with* a grave," or "to sink one *with* the sea." A person may indeed be said to be sunk *with* or *by* the waves; but then the waves are supposed to sink him, not into themselves, but into the deep beneath. We never speak of a person being sunk *with* the sea, meaning that the sea shall be conceived of as the *instrument by which*, and at the same time the *element in which*, he is sunk. So in ancient Greek at least, we never meet with the sense "to baptize *with* water," or "*with* the Holy Spirit." No one, who has the least acquaintance with Greek, will pretend that the expression employed in these passages must of necessity convey this sense; and I have never yet met with the word in any variety of syntactical construction that unequivocally involved the idea. And I apprehend that any one who will take the trouble to examine, will find that the idea of "baptizing *with* water," or "*with* the Spirit," is as rare as that of "burying *with* a grave," or "plunging *with* the sea." We must therefore render the above mentioned passages, "I indeed immerse you *in* water; but he shall immerse you *in* the Holy Spirit." And so of the rest. This is the literal sense of the Greek, and the only sense that can be deduced in conformity to the usage of the language. It is difficult to tell why king James' translators deserted the sense of the original in so plain a case, and rendered "*with water*," while the Syriac, Vulgate, and other ancient versions, as well as several of the earliest English translators, adhere to the Greek, and render "*in water*," except that the latter phraseology would carry an unfavorable aspect towards sprinkling, which, for half a century, they had practiced by authority of

their liturgy in cases of weakness, and which they were now beginning to tolerate in other cases. As to the rendering "*with the Holy Spirit*," it is quite possible that they might have been influenced in some degree by the thought, that there would be something incongruous in the idea of baptizing *in* the Holy Spirit. But such an idea, especially with the Jews and Greeks, did not involve the least incongruity. The word they used to signify a spirit, meant, 1. *wind, air in motion;* 2. *spirit;* because they conceived that the breath, or wind from the nostrils, constituted the spirit, or living principle. To what extent their views of spiritual agency or influence were conformed to this notion of an invisible aerial substance, I shall not undertake to determine. It is certain that many of their figurative expressions were formed upon this fundamental idea. Thus a man is said to "pour out" his soul. Thus also the Holy Spirit is said to be "poured out," and to "fall upon" or "come upon" any one. In conformity to this idea, one who is under inspiration, or the extraordinary influences of the Holy Spirit, is said to be *in* the Spirit. So David *in* the Spirit called Christ his Lord. See Matt. 22: 43, compared with Mark 12: 36. So the mystery of the gospel was revealed to the apostles and prophets *in* the Spirit—not *by* the Spirit; Eph. 3: 5. So John was *in* the Spirit on the Lord's day; Rev. 1: 10. 4: 2; was carried *in* the Spirit into the wilderness. Rev. 17: 3; and carried *in* the Spirit to a mountain, Rev. 21: 10. Now if they could. consistently with their views of a spiritual substance, speak of *being in* the spirit, they could with equal propriety speak of being plunged or immersed in the spirit. There is no more incongruity in the one idea, than in

the other; and there is none in either. If we speak of a person being immersed in ignorance, we represent him as actually immersed. This is what the words express; and since any one who is immersed, will be pervaded by the element in which he is immersed, the expression naturally *implies* that the mind is pervaded by ignorance. So if we speak of "baptism in the Holy Spirit," we represent the subject as actually immersed in the Spirit. This is all the words mean, and all they can mean; but on the principle just mentioned, the figure *implies* that the mind is thoroughly imbued with the Spirit's influences. It is easy to see that the figurative sense cannot be the same as the literal one; for then the expression would not be figurative, but literal. Those lexicographers, therefore, who assign the signification *to imbue largely*, or *copiously*, as a metaphorical meaning, grant of course, that imbuing is not the proper meaning of the word; and their definition is merely a definition of the figure, or an explanation of the passage where the word is so used. Prof. Stuart errs egregiously here, in assigning the meaning *copious affusion* or *effusion;* since there is not the least necessity for rejecting the sense of immersion, and that of "pouring" is not supported by a single example in the language. Prof. Stuart does not pretend to have found any other instances. Moreover such a sense is totally at variance with the construction. The Greeks very rarely used *in* to denote instrumentality, and *never* in connection with a verb signifying *to pour*. I affirm without fear of contradiction, that the phrase "to pour in," in the sense "to pour with," cannot be found in the compass of the language. If the verb baptizo could be proved to signify *to pour*, the phrase, as it is con-

structed, must signify "to pour in;" and then it will follow that the apostles were "poured in the Holy Spirit," which still would involve immersion; for whether they were plunged or poured in the Spirit, they would be immersed. But the idea of pouring a person into the element is absurd in itself, and wholly unauthorized. Prof. Stuart's meaning is therefore entirely inadmissible, being contradicted by the usage of the language, both as it respects the word itself and the construction. From all these considerations it is clear that baptism in the Holy Spirit can only mean immersion in the Holy Spirit. This figuratively implies that the subjects were thoroughly imbued with the influences of the Spirit. As to the character of those influences, I conceive that that point is clearly settled by the qualifying adjunct "fire," and by the general notion which the Jews entertained of the effects of the Spirit's influences upon the human mind. Wherever the Spirit is said to be made to rest upon a person, it is almost invariably represented as being designed to qualify him for the discharge of special functions, and usually as involving *superior knowledge*. That this was the idea which they usually attached to the gift of the Spirit is made very clear from the Old, and especially from the New Testament. In short, "Spirit and fire" is equivalent to "Spirit and light," or, by resolution of the hendiadis, "Spirit of light," or knowledge. When fire is spoken of as an adjunct of the Holy Spirit, it is conceived of as pure luminous flame, the pillar that rested upon the tabernacle in the wilderness, or the tongues which sat upon the apostles on the day of Pentecost, or the ineffable glory with which the Lord is often represented as being surrounded; and as the ancients considered light to

e product of fire, or rather regarded it as the very same
ance, in an attenuated form, "to immerse any one in the
Spirit and fire," with them signified, in symbolical lan-
e, *to imbue him with the enlightening influences of the*
Spirit. (See App. Note Fourteenth.)

e have in the New Testament two forms of the substan-
derived from baptizo. These will of course have a mean-
kindred to that of the verb; and such examples as do not
e to the rite in question, naturally fall within the range of
inquiry, some of which have already been incidentally
tioned. The following constitute the list. Matt. 20:
23, "Are ye able to drink of the cup that I shall drink of,
to be baptized with the *baptism* (βάπτισμα) that I am
ized with? They say unto him, We are able. And he
unto them, ye shall drink indeed of my cup, and be
zed with the *baptism* (βάπτισμα) that I am baptized with."
n at Mark 10: 38, 39, we have the same words. Luke
50, "But I have a *baptism* (βάπτισμα) to be baptized
, and how am I straightened till it be accomplished!" I
already shown that the baptism here spoken of is a figura-
immersion; implying the great weight of suffering which
s expected would soon come upon him. No one will
ose that Jesus intended to say that he had a *sprinkling* to
prinkled with. Such a figure would denote any thing else
insupportable sufferings; not to say that the constant use
e word forbids such a sense. Nor can it be supposed
ne designed to say he had a *pouring* to be poured with;
uch a sense is incompatible with the use of the word; and
over, they never employed the figure of pouring to denote

deep affliction. Neither does the expression mean, as Prof. Stuart supposes, that he had an *overwhelming* to be overwhelmed with; for this is absolutely forbidden by the constant use of the word, if indeed they ever employed the figure in such a sense. But the sense of immersion is supported by the constant usage of the language, both as it respects the *word* and the *figure*; for that they did employ the figure to denote the greatness of the calamity or affliction, has been placed beyond a doubt, in the preceding pages. These passages therefore mean literally, "Are ye able to be immersed with the *immersion* that I am immersed with," &c. or to adopt the rendering of Dr. Campbell, "Can you undergo an immersion like that which I must undergo?"—"I have an immersion to undergo; and how am I pained till it be accomplished!"

Mark, ch. 7: 4, speaking of the traditions of the Jews, says: "And many other things there be, which they have received to hold; as the *baptisms* (βαπτισμοὺς) of cups, and pots, and brazen vessels, and of tables [or rather, couches]." Verse 8, "For laying aside the commandment of God, ye hold the tradition of men; as the *baptisms* (βαπτισμοὺς) of pots and cups." The cups here mentioned were their ordinary drinking vessels. The pot was the *sextarius*, a measure for liquids, containing about a pint and a half. The brazen vessels were those used for culinary purposes; and the couches, incorrectly rendered *tables*, were either the beds on which they ordinarily slept, and which, in many cases were neither more nor less than their outside garment; or rather they were the *matrasses* of the triclinium, on which they reclined at their meals. See Luke, 23: 41. There were cases in which they were required

by the law to purify these articles; but the tradition that is here censured consisted in extending the ceremony to cases where it was not required by the law of Moses. That they did go beyond their ritual in respect to the very articles here mentioned, we have not only the authority of the evangelists, but the collateral testimony of their own writers. Maimonides, the celebrated Jewish commentator, states that it was a traditionary custom of the Jews to purify by immersion all vessels for eating, drinking, and cooking, before using them, whether had of a Gentile or an Israelite. These are his words: "Vessels bought of Gentiles for the use of a feast, whether molten or glass vessels, they *dip them* (מטבלין) in the waters of the laver, and after that they may eat and drink in them: and such as they use for cold things, as *cups* and *pots* and *jugs*, they wash them, and *dip* them, and they are free for use: and such as they use for hot things, *caldrons* and *kettles* (or brazen vessels), they heat them with hot water, and scour them, and *dip* them, and they are fit to be used: and things which they use at the fire, as *spits* and *gridirons*, they heat them in the fire, and *dip* them, and they may be lawfully made use of. This is the dipping with which they dip vessels for a feast, bought of Gentiles." Hilch, Maacolot Asurot, c. 17. § 3, 5, 6. in Gill on Mark 7: 4. Again the same author says: "Vessels, they say, that are finished in purity (i. e. made by Jews), even though a disciple of a wise man makes them, care is to be taken about them; lo, these ought to be dipped."—"A bed that is wholly defiled, if one *dips* it part by part, it is pure." Hilch. Abot Hatum. c. 12. § 6. Hilch. Cailim, c. 26. § 14. These baptisms mentioned by Mark, were not *washings*, as

our English translators would have the reader suppose, and as Prof. Stuart renders. That "baptismos" signifies washing, has never yet been proved, and never can be proved. Prof. Stuart asserts it, but does not offer the least proof. Its original and proper meaning is *immersion;* and as not the least objection can lie against that sense here, we are compelled by the laws of language so to accept it. And we are not only compelled by the canons of language; but that sense is supported by the facts in the case; for we have just seen, from the historical testimony of the Jews themselves, that they were accustomed to immerse, for religious purification, the very articles which the evangelist names. For one to bring such examples under such circumstances, as a proof of the sense "washing," not only discovers the desperateness of his cause, but betrays, I must think, a want of candor that ill becomes any philologist, and is absolutely inexcusable in a translator of the Holy Scriptures. I am not aware that any of the ancient versions translate "baptismos" here by "washing." The Syriac, the ancient Italic, Vulgate, Armenian, and Gothic, render the word unequivocally in the sense of immersion; and so do a majority of the German versions.

The example in Heb. 6: 2, (doctrine of baptisms, βαπτισμῶν), does not come within our range, but most unquestionably relates to the Christian rite, as baptism mentioned there is expressly called one of the principles of the *doctrine of Christ.* As to the plural form of the word, it is not the plural for the singular, or plural in form, and singular in sense, as Prof. Stuart supposes in his Commentary on the place, but is a proper plural. Nor will this imply that there is more than

Section First. Meaning of the Word.

e kind of Christian baptism; for it is not spoken of kinds baptism, but is meant distributively of various instances of tizing; just as we would speak of the doctrine or duty of issions," meaning, not different kinds of missions, but usively Christian missions, and referring distributively to ous instances of sending forth missionaries. As to the argu- it of Dr. Bloomfield, that it cannot be referred to Christian ism, because only the form "baptisma" is used of the istian rite, and "baptismos" always of the Jewish wash- s, it is taking for granted the very thing to be proved. I fidently deny that "baptisma" is the only word used to de- ate the Christian rite, or that "baptismos" always refers to Jewish washings; and as it respects the New Testament, ll sustain myself from this very passage, where, for the rea- just mentioned, it must inevitably be admitted that, not ptisma," but "baptismos," is used to denote the Christian

As to the usage of profane authors, these words, when l of the Christian rite, were perpetually interchanged by ers contemporary with the apostles, as Josephus, and by y other writer from that time downwards. I admit that e is an etymological difference in the words, but not such fference as affects the adaptedness of either to express the mony of Christian baptism. One has an active, and the r a passive, signification; that is, one expresses the *action*, the other the *effect* of the verb. The difference between n, will be pretty correctly apprehended by supposing bap- ios to signify *a baptizing*, and baptisma *baptizedness*, or *a g baptized*. Whether the active form is absolutely essen- here or not, it cannot be denied that there is a peculiar

diverse *baptisms* or *immersions*, (βαπτισμοῖς), and carnal
nances, imposed on them until the time of reformation."
the Jews did practice diverse immersions, i. e. immersi
diverse occasions, every one must know, who is in th
acquainted with the Old Testament history. Immersi
bathing of the whole person was especially required of s
had a running issue, &c. Lev. 15th ch. throughout; c
as had eaten what died of itself; or was torn of wild l
Lev. 17: 15; of him that conducted the scape goat in
wilderness, Lev. 16: 26; of the priest in attendance, ar
that burnt the red heifer, Num. 19: 7, 8; of him wl
touched a bone, or one dead, or a grave, Num. 19: 1
It is true that in certain cases they likewise had other ce
nies of purification, as sprinkling; and even in some
cases mentioned above, that ceremony was appended;
does not follow that the *baptisms* were *sprinklings*. It
be proved that the apostle here refers to the sprinkli
all; for he does not pretend to enumerate every mode o
fication. At any rate, the baptisms cannot include the
it will not be pretended by Prof. Stuart that the word
sprinkling; and if he had succeeded in proving it to mean

Section First. Meaning of the Word.

immersion. It is likewise certain that the Jews practised immersion on a great many occasions. Nothing therefore can be more clear, from every principle of philology and sound reason, than that the apostle here, by "baptisms," means immersions; and to deny this is just as absurd as it would be to deny that our English version, in 2 Kings v. 14, means that Naaman was immersed. Professor Stuart next brings forward the expression "diverse baptisms," as if from it the apostle recognized diverse modes of baptism, as sprinkling, pouring, &c. Nothing can be more unfounded than such an argument. The Greeks themselves must have been as thoroughly acquainted with the grammar of their own language as any foreigners; and if the expression necessarily implied such a sense, they must certainly have perceived it in it. But there is not the least evidence that they understood the expression to imply diverse modes of baptizing. On the contrary, they expressly explain it of diverse occasions or seasons of baptizing. So Theophylact on the passage. "Let him who is baptized," says he, "diverse baptisms" [i. e. baptisms on diverse occasions]. For if any one shall touch a dead body, or the leper, or a woman in travail, he must baptize himself, and so was considered as to be cleansed. But these were "ordinances of the flesh," that is, ceremonies respecting the flesh, and justifying in a fleshly manner those who were considered unclean as to the flesh." This is a just view of the commentary on the verse, and an explanation of the peculiar expression we are now considering. And the reader will see that Theophylact does not represent it as founded upon the use of a variety of *modes* of purifying, as dipping, sprinkling, &c., but upon the fact of a variety of *cases* of purifying, as arising

the dead, touching the leprous, &c. There is therefore no grammatical necessity for taking "diverse baptisms" in the sense of *diverse modes of baptizing*; for if there were any such necessity, Theophylact, who was a Greek, and must have understood the proper force of the expression, could not have given the interpretation that he has.

We have now gone through with that part of the argument which relates to the evidence derivable from the meaning of the word. And what is the result? Is the meaning of baptizo sufficiently definite and clear, to determine of itself in what the rite consists? or to adopt the words of Prof. Stuart, "Is there in the word baptizo itself, a meaning sufficiently definite and exclusive to imply of necessity, that the rite of baptism was performed only by plunging?" Says Prof. Stuart: "The answer to the above question which I feel philologically compelled to give, is, that the probability that baptizo implies *immersion*, is very considerable, and on the whole a predominant one; but it does not still amount to certainty. Both the classic use, and that of the Septuagint show, that *washing* and *copious affusion* are sometimes signified by this word. Consequently the rite of baptism may have been performed in one of these ways, although it is designated by baptizo. Whether in fact it was so, then, seems to be left for inquiry from some other evidence than that which the word itself necessarily affords."—"On the whole, however, the probability seems to be in favor of the idea of *immersion*, when we argue simply from the force of the words or expressions in themselves considered," p. 318

Prof. Stuart admits, then, that the meaning of baptizo is so

Section First. Meaning of the Word.

e and exclusive, as to render it *almost* certain that the rite ılly consisted in immersion, but not *quite* certain. It ıve been performed, he thinks, by washing or affusion, e "*both the classic use and that of the Septuagint show, ıshing and copious affusion are sometimes signified by rd.*" Now this would be a legitimate conclusion, if the ıes were true. But are they so? Has Prof. Stuart suc- in proving from the classics and Septuagint, that the ignifies either washing or pouring? So far from it, he ıt even mention these meanings in his examination of ıssical and Septuagint usage. He did indeed allege the *washing*, in two instances from the Apocrypha, and that *ıious affusion*, in some figurative examples in the New ment, where the baptism of the Holy Spirit is spoken of. efore these examples can be considered as establishing neanings, it must first be shown that the word actually has neanings *in these instances*. This Prof. Stuart has as- ; but he has not attempted the least proof; and that pro- for the best of reasons, namely, that it cannot be proved. vord is as obviously capable of the meaning *immersion* in instances as in any others whatever, and must have that ing, according to every principle of philology and sound n. Indeed we have seen that there is not, in the whole ass of the language, a shadow of evidence for *wetting*, ing, *pouring*, and the like. The examples that are alle- nly serve to show how hard they must be driven for proofs, would establish such meanings. On the contrary, the *dipping* or *immersion* is certain and clear. We have that it is used to express the dipping of wine from casks;

the dipping of a bucket to fill it; the immersion or sink a ship in the sea; the immersion of a person in wate immersion of a person in the mire; the immersion o pons in the earth; the immersion of a weapon in one's t and in short, immersion in every variety of connection. sense is established by such an overwhelming mass of ev as must silence incredulity itself—evidence drawn, not f few isolated examples purposely selected, but from the u use of the word, from the earliest period of the languag to the latest times, by writers heathen, Jewish, and Ch Baptizo was not a mystical, caballistic word, whose m was concealed from the vulgar; nor was it a religion formed on the technicality of the schools; but a plain c term, which was understood by the common people, every day use, and denoted the simple specific act of d and that only. If Christ, when he instituted this initiat had designed that it should consist in pouring or spri the language would have furnished a variety of terms p adapted to his purpose. If he had designed that it shou sist in washing, he had words at hand expressing that ve But instead of these, he employed a word which confin the simple and specific act of immersion. We have here to admire the wisdom, as well as goodness, of the Lawgiver, who, knowing the dullness of some, and perv of others, clothes his precepts in language so intelligi plain, that the humble inquirer cannot mistake the way; wilfully disobedient is left without excuse. Especially cribing this branch of Christian duty, which he made of sal obligation, and therefore of universal interest, as i

Section First. Meaning of the Word.

ide all room for mistake or evasion, he has designated it by ord, of all others in the language, the most definite and une- vocal. Does not the word itself, then, independently of any er evidence, determine the rite of baptism to consist in im- rsion, and in that only? To this question every unbiassed der must, I think, answer unequivocally and unhesitatingly, . The Greek language, rich and copious as it is, does not nish a word that would be more specific and exclusive in meaning than baptizo. Our own word *to dip* is not more inite and unequivocal. The question as to what constitutes ristian Baptism, is therefore incontrovertibly settled. "Bap- n" means dipping or immersion, and a command to baptize a command to immerse. There is not, and never was, any re room for dispute about the manner of the rite, than if it l depended solely on the meaning of the English word *to nerse*. Indeed the Greeks never did make it a question. ith all their superstitious appendages to the rite, they have ver supposed any thing to constitute real baptism, but im- rsion. They even ridicule the idea of "baptism by sprink- g." They say that it is just as absurd as to speak of "im- rsion by sprinkling," or any other contradiction in terms. ch are the grounds on which the best pœdobaptist scholars in world unite in affirming that the only true meaning of βαπτίζω is *to immerse*. See Appendix, Note Fifteenth. it though the question may be considered as settled beyond controversy by the meaning of the word, there is still another urce of evidence, which is clear and decisive in itself; and t of courtesy to Prof. Stuart, and that the thing may be es- blished "in the mouth of two or three witnesses," we will

proceed to examine the practice of the primitive administrators of Christian Baptism.

Section Second.

PRACTICE OF JOHN AND THE APOSTLES.

John the Baptist and the Apostles of Christ acted under divine direction, as well as by divine authority, and must have perfectly understood the will of the Master. It will therefore be readily seen that we have, in their example, independently of the meaning of the word, a certain and infallible guide to the manner of performing this Christian rite. I am aware that Prof. Stuart will dispute the propriety of considering John's practice as contributing directly to establish this point, since he does not regard his baptism as the same with the Christian rite. He does indeed himself examine the practice of John; but it is only as a source of inferential and probable evidence, not of positive proof. But I claim the practice of John just as confidently as I do that of the apostles. For, that John was a preacher of the gospel of Christ, and ministered under the Christian dispensation, is, I think, as certain as the testimony of the Scriptures can make it. It will of course be admitted, that the Christian dispensation, and what is called in the New Testament the "kingdom of heaven" or "kingdom of God," are the same. Now in Matt. 21: 31, 32, Jesus says to the priests and elders: "The publicans and the harlots go into the kingdom of God before you; for John came unto

ction Second. Practice of John and the Apostles.

ı the way of righteousnes, and ye believed him not; but
ıblicans and the harlots believed him,"—distinctly inti-
g by this language, that the publicans and the harlots
d into the kingdom of God, or became subjects of the
ian dispensation, *under the ministry of John the Baptist.*
in Matt. 11: 12, 13, he says; "From the days of John
aptist until now, the kingdom of heaven suffereth
ce, and the violent take it by force; for all the prophets
ıe law prophesied until John." And in Luke 16: 16,
law and the prophets were until John; since that time
ngdom of God is preached, and every man presseth into
leclaring expressly that the kingdom of God, or Christian
ısation, commenced *with the preaching of John the*
st. To say nothing of Mark 1: 1, &c. which is dis-
by some, though in my estimation it is as conclusive as
ıassage in the New Testament; *these passages* are
y in point, and cannot be evaded, unless we can set
he authority of inspiration itself. Moreover, the general
ı of John's baptism proves it to have been the same with
ıristian rite. Christian baptism, to say nothing of its
l import, has always this general design, namely, *to set*
he believer's connection with Christ and his kingdom;
ıptism performed on such subjects, for such a purpose,
ver or wherever it is administered, is Christian baptism.
ıerefore immaterial whether John had lived at the dawn
ı gospel day, or in the evening of the Millennium;
ır he had preached to the sons of Abraham, or to the
led idolators of India; if he but baptized his converts
profession of faith, to signify their relation to Christ as

subjects of the Messianic or Christian kingdom, he must have performed Christian baptism. But it is certain from Matt. iii. 1—13, Acts xix. 4, 5, and indeed from the whole history of his ministry, that he did baptize his converts upon profession of faith, to signify their relation to Christ as subjects of his kingdom, or in other words, to initiate them into the Christian kingdom; therefore his was Christian baptism. This is as plain as that two and two make four; and there is no escaping from the conclusion. See Appendix, Note Sixteenth. And unless it can be shown that the New Testament recognizes more than one Christian baptism, it is in vain to attempt to distinguish between the baptism of John and that of the apostles. I might observe here, that although it were proved that John belonged to a former dispensation, his baptism still could not differ as to mode from the Christian rite. To suppose the contrary would be to suppose that *immersion* is a different thing under one dispensation, from what it is under another; and involves the same absurdity as to maintain that *sprinkling* may consist in a different act under the New dispensation, from what it did under the Old. But I waive for the present the advantage to be gained from the meaning of the word, and proceed as though we had no knowledge of its meaning, but were to be guided in determining what the rite originally consisted in, solely by the practice of the first administrators of Christian baptism. Of course all that I need to do, to entitle me to the evidence derivable from John's practice, is to show that he practised *Christian* baptism. But I have shown beyond all controversy that this is involved in the very nature and design of his baptism, as well as clearly

affirmed in the scriptures; and I would be willing to waive the positive proof of his connection with the Christian dispensation, and rest the question as to the evangelical character of his baptism upon this single argument; for I am sure it cannot be met. The principal theatre of John's labors was the thinly populated parts of the country, called the wilderness of Judea. Though he appears to have traversed the entire region bordering upon the Jordan, (see Luke 3: 3), his principal stations were at Bethabara and Enon; the former of which was situated on the east bank of the Jordan, about five miles from where it empties into the Dead Sea; and the latter stood, as is supposed, midway between Salim and the Jordan. Now why is it, that from the very commencement of John's ministry, we always find him in the neighborhood of some river, or considerable stream? And how did it happen that his permanent stations, where he baptized a majority of his disciples, were chosen at Bethabara on the Jordan, and at Enon, where also there was "much water"? Bethabara was a *ford* or *ferry* place, as the name signifies, on the regular route from Jerusalem eastward to Petræa and Arabia; and such a position, it is true, would favor the Baptist's designs, by bringing him in contact with the people who were constantly going and returning; but any other point on the route would have furnished the same opportunities for addressing the passengers; and any place would have afforded water amply sufficient for all the purposes of sprinkling. Why then should he have sought proximity to the river? Evidently because he wished to immerse his disciples. Though other points would have afforded equal advantages for preaching, no other point would

have afforded equal facilities for immersion. Hence he established himself at Bethabara. This is the inference that every unbiassed reader would naturally draw from the circumstances. But we are not left here to conjecture. We are told expressly, with respect to his location at Enon, that he baptized there *because there was much water there.* (See John 3 : 23). And it is impossible to rationally account for his requiring a place for baptizing, where there was *much water*, except on the supposition that he immersed his disciples. Prof. Stuart indeed supposes that the "much water" was required, not for the purpose of baptizing, but "for the accommodation of the vast multitudes who flocked to hear John."—"A single stream," he says, "of very small capacity, but still a living stream, might, with scooping out a small place in the sand, answer most abundantly all the purposes of baptism, in case it were performed by immersion ; and answer them just as well as *many waters* [much water] could do. But on the other hand, a single brook would not suffice for the accommodation of the great multitudes who flocked to John," (p. 321). This argument rests upon a misapprehension of the phrase rendered *much water*, (for a correction of which see Appendix, Note Seventeenth), and a mere assumption—a fact that is taken for granted, but cannot be proved. Where is the evidence that vast multitudes flocked around John at any one time? He had many hearers, it is true, during the course of his ministry; but it is not said, in the whole evangelical history, that there were vast multitudes with him at any particular time. Moreover, he had now left Bethabara and retired to a less frequented part of the country ; and add to this, that his popularity was

Section Second. Practice of John and the Apostles.

nifestly on the wane, the greater part of the people flocking Jesus. But admitting that there were vast numbers with hn, it will not follow that they required much water, or as Professor will have it, many streams, for their accommotion. It is impossible that they should have required it for ink, or for purposes of cooking; for a single spring would ve abundantly answered these purposes; nor is it to be pposed that the people tarried with John from week to week, carried with them stores of provisions, and utensils for oking. If on some occasions the multitudes tarried with sus any considerable time, they were found destitute of ovisions, and were obliged to go into the villages and buy, iless a miracle was wrought for their relief; and we cannot ppose that the habits of the same people at the same time, ere different in the one case, from what they were in the her. They could not have needed much water for washing eir apparel; for a single fountain, or a small rivulet, would ve answered this purpose just as well as the Jordan itself. esides, our pædobaptist brethren will hardly admit that the eople were usually furnished with changes of raiment when broad: as that would be giving up a very common, and in eir estimation, a very potent argument against immersion in me particular cases recorded in the New Testament. It is qually impossible that they should have needed much water for eir beasts. A single rivulet would have served their beasts well as many streams, or even an ocean. But there is not particle of proof that they had beasts with them; nor were y accustomed to use beasts in travelling, except on a jour-y, and then principally for carrying burdens. Ordinarily

they almost wholly went on foot. In short, to suppose that the evangelist, in saying that "John was baptizing in Enon because there was much water there," intended to convey the idea that much water was required, not for baptizing, but for the ordinary wants of the people, is just as absurd as it would be, to suppose, in case it were said that one had built a mill in a certain place because there was abundant water there, that the water was required, not to carry the mill, but for the accommodation of the people who resorted to it. Any writer expressing himself in this manner, would expect the reader to understand that the water was needed for the mill; and if he wished to convey a different idea, he would express himself differently. So the evangelist must have expected that the reader, knowing water to be indispensable to baptism, would infer from such language as he uses, that John required much water for baptizing; and if he had wished to convey the idea that the water was required for the ordinary wants of the people, he would undoubtedly have said so in direct terms. Now if John required much water for baptizing, as the evangelist beyond all doubt designed to represent, then he must have practiced immersion; for he could not possibly have needed much water for sprinkling. Again, John not only resorted to places abounding with water, but led his disciples down *into the stream*, and baptized them *in the water*. So says Matthew, ch. 3: 5, 6, "Then went out to him Jerusalem and all Judea, and the region round about Jordan, and were baptized of him *in Jordan*, confessing their sins." Again, ver. 11, "I indeed baptize you *in water* unto repentance." (See the Greek). So also Mark 1: 8. Luke 3: 16. John

1: 26, 31, 33. Acts 1: 5; 11: 16; in all which places the expression is *in water*, not *with water*, as our translators render. Now "to baptize *in* water" means essentially the same as "to baptize *into* water;" just as "to dip *in* water" is one and the same with "to dip *into* water." This Prof. Stuart virtually concedes, in rendering 2 Kings 5: 14, "Naaman baptized himself seven times *in* the Jordan," by *Naaman plunged himself seven times into the river Jordan.* Indeed, of the two expressions "to baptize in" and "to baptize into," the former is used in Greek writers much oftener than the latter, where the sense of plunging is indisputable. Prof. Stuart seems to think otherwise; but a general survey of the examples will show his mistake. But although "*in*," in such connections as the one we are now considering, is beyond all question used synonymously with "*into*," yet as that sense is determined in a degree by the meaning of the verb, and as I am now arguing independently of the meaning of baptizo, I will leave out of view, for the present, what I am persuaded is the true import of the expression, and suppose that "in the Jordan" and "in water" denote *locality* merely, or *the place where* the act of baptizing was performed. Less than that, it cannot mean. Now it could not be necessary on any supposable ground whatever, to descend the bank and go out into the stream, for the purpose merely of sprinkling the candidate. Our Pædobaptist brethren do not deem it necessary nor expedient, in case of sprinkling, to resort to a stream, and especially to go down into the water. Though they have done it in a very few cases, it was only when the candidate insisted on imitating *so far* what he was satisfied was the primitive

example, and would not be dissuaded from his purpose
John not only occasionally, but invariably, and *of cho*
his candidates into the water; and the conclusio
naturally suggested by this circumstance, and the only
can rationally be drawn from it, is, that he immerse
But besides the evidence of circumstances, we have t
certain and positive proof that John practised imme
proof that is concealed to be sure, from the common re
our translators, but cannot be concealed from any one
the least knowledge of the original. I allude to the c
tion employed by Mark, ch. 1 : 9, which inevitably
immersion. Speaking of the baptism of Jesus, he
came from Nazareth of Galilee, and "was baptized
into the Jordan (εἰς τὸν Ἰορδάνην). Now if Jesus was
into the river, he must, by the operation, have been
the water. This conclusion is inevitable. Prof. St
tends earnestly that this is the usual classical constru
expressing immersion, and the one that the sacred
ought to have used, if they wished to convey th
nevertheless, when he comes to this passage, he concl
the phraseology does not necessarily involve immers
probably means no more here, than that the Jordan
element *with which* John performed the rite of baptis
other words, that "to baptize *into* the river" means "t
with the river." The bare statement of such a suppo
enough to refute it. Surely it must be a desperate
needs to wrest in this manner the plain and obvious
of language. Whatever may be thought of Prof.
criticism on the Greek preposition as respects its co

with other verbs of a different meaning, it is the use of this preposition in connection with *baptizo*, that we are alone concerned with here; and as to that, it is conceded that *to baptize into* any thing, means, according to common usage, *to immerse*. Every reader will see that "to baptize *into* the river" cannot possibly mean, in English, "to baptize *with* the river; and he may rest assured that such a sense of the phrase is as absolutely irreconcilable with the Greek usage, as it is with the English. (See Appendix, Note Eighteenth.) The fact that Jesus was baptized in the stream, receives confirmation also from the concomitant circumstances. The historian says that after he was baptized, *he went up straightway out of the water*, Mark 1: 10, comp. Matt. 3: 16. If he went up out of the water straightway after his baptism, he must have been baptized in the stream. I do not deny that the preposition employed here is usually rendered *from*, but it is *always* compatible with the sense *out of*, and in such connections as this, it may be so rendered with perfect propriety. When it is said that Jesus was *baptized into* the stream, and then immediately *went up from* the water, what reader would not understand from such a statement, that he went up out of the water? His being baptized into the stream, or in it, if you please, inevitably involved the fact of his being *in it*, and the act which immediately followed the baptism, namely, his going up from the water, must have involved going up out of it; for he could not have gone from it, without going out of it. Prof. Stuart's conclusion, that the statement naturally, and according to the usuage of the language, implies "that Jesus retired from the water of the river, by going up its banks," is

then, that these were required, and that the apostles resorted to private baths in order to baptize, would one day, or rather, some three quarters of a day, suffice to perform such a work? On the supposition that only the apostles baptized; and granting, morever, that Peter ended his sermon at nine o'clock in the morning, ("the *third* hour of the day"), whereas he only began it then; the consequence would be, that for the *remaining* nine hours of the day, 540 minutes, each apostle must have baptized, on an average, one in about two minutes, inasmuch as each would have had two hundred and fifty baptisms to perform, if they were equally divided. However, I concede that there are some points here, which are left undetermined, and which may serve to aid those who differ from me, in replying to these remarks. It is true that we do not know that baptism was performed by the apostles only; nor that all the three thousand were baptized before the going down of the sun. The work may have extended into the evening; and so, many being engaged in it, and more time being given, there was a possibility that the work in question should be performed, although immersion was practiced. But are these circumstances probable ones, which have just been mentioned? There is nothing in the record that would naturally lead us to suppose so; and we are left at liberty to deny them, with as much probability as any one can assert them; I must think, on the whole, somewhat more," pp. 332—334.

Here Prof. Stuart admits that it is not impossible that the 3000 were immersed, but thinks it quite improbable, because of the scarcity of water, the silence of the writer in regard to the stream, and the want of time. It is truly astonishing that

en who lay claim to intelligence and candor will continue to ge objections which are so perfectly groundless, and which ve been so often refuted. Were it not for incurring the iputation of evading the argument I should not think it orth while for me to attempt a serious reply. But as it is I ill endeavor to present the case in its true light. As to arcity of water who can believe that the metropolis of Judea, hich was emphatically "a land of brooks, of water, of foun-ins and depths that spring out of valleys and hills," (Deut. : 7), was subject, at any season, to entire destitution of this ement, which was so essential to the daily habits of the ople, especially in the observance of their religious rites? , as I believe it is pretty generally agreed, the passover appened this year on the 21st of March, the pentecost must ave fallen on the 12th of May, and not in the *latter part* of May, as Prof. Stuart supposes. But if, as some chronologists uppose, the passover happened on the 2d of April, and the entecost on the 24th of May, this was but the beginning of heir summer. It should be borne in mind that the pentecost was one of the great annual festivals, at which all the males in he nation were required to assemble in Jerusalem. To say othing of the conveniences for immersion, demanded by this ast concourse of people, on account of the daily habits of athing for secular purposes, a great many of their religious urifications were performed by immersion, and could not be erformed in any other way. Ample means for immersion, herefore, they must have had, and did have; and if the Jews ould find means to immerse, the apostles could as well. We re not obliged to suppose them dependent on the Kidron or

Stuart could represent the place as probably des
conveniences for immersion, except private baths.
the apostles baptized within or without the city, is nc
but the probability is that, as they did not seek co
and had no need of going out, it was in the midst
in some one or more of the pools near the pla
preaching, that they buried their converts in the
Christ's death; thus, in this solemn ordinance, as
their exhortations, holding Him forth to the wonde
tude, as a *risen* Savior, and the Author of eternal lif
believe in Him.

As to *the silence of the historian in regard to where they were baptized,* one can hardly pursuade h
Prof. Stuart is serious in supposing this circumsta
any weight against the argument for immersion.
do Baptist writers, in reporting additions to th
mention the baptism of converts without any nc
stream in which they were baptized; and yet Prof.
reading those accounts, would not think it doubtl

Section Second. Practice of John and the Apostles.

the jailor, of Cornelius, and of Lydia, there is no mention any stream. Would Prof. Stuart, in those cases also, seize on this omission as an evidence that they were sprinkled ther than immersed? By no means; there he does not n mention it. And why should it have any more weight n? But if the silence of the historian in regard to the ce or the means of baptism, must be supposed to have ght against immersion here, it must be admitted to militate ally against sprinkling; for it is no more essential to the t of immersion, that the historian should mention the stream pool where the immersion is performed, than it is essential the fact of sprinkling, that he should mention the basin or sel from which the sprinkling is performed.

The objection to immersion founded on the alleged inefficiency of time, is as groundless as the rest. Had Prof. art been practically acquainted with the subject, he would have supposed that two minutes are required for the immern of a single candidate. An average of thirty seconds to a ndidate is amply sufficient to administer the ordinance in a cent, orderly, and solemn manner; and no more time is ally taken up, where several immersions are performed in mediate succession. More than thirty-five seconds cannot consumed unless there is some impediment or unnecessary y. And assuming thirty-five seconds as the average time, twelve apostles could have immersed the 3000 in less n two and a half hours, which would have been no very ious task, certainly not so fatiguing as many kinds of or; and in that climate, at that season of the year, no ill sequences would be likely to ensue from exposure to the

are told that the number of the names together wa
hundred and twenty; and it is in a high degree prol
among the number were many if not all of the seve
gelists. It is true, they were not chosen to the apostl
they were called to the ordinary duties of the min
there is no evidence that they had abandoned the
They would of course attend the feast at Jerusalem,
of all others, would be most likely to consort with the
their former associates, and be engaged with them
for the descent of the Holy Spirit in fulfilment of th
promise. We may rationally conclude, therefore,
were at least eighty administrators present who mig
ployed on the occasion. These, having only
candidates apiece, might have immersed the 3000
utmost ease, in twenty-five minutes. Where, th
candor and sober reason of a man who goes about to
an argument against immersion on the ground tha
could not have been *immersed* the same day!

that Jesus Christ is the Son of God.' And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing."

Here is a detail of the circumstances, so distinct and minute, that no room is left for doubt as to the manner of the rite. A stranger of Ethiopia, who was a Eunuch or officer of state under queen Candace, and probably a Jewish proselyte, was returning from Jerusalem, whither he had been to worship, and was reading from Isaiah a prophecy relating to the sufferings and death of Christ; Philip joined himself to the chariot, and beginning from that Scripture, explained to the Eunuch the character and offices of Christ, and the doctrines and duties of Christianity; the Eunuch professed himself a believer, and requested baptism; the chariot was stopped, and they went down into the water, both Philip and the Eunuch, where Philip baptized him, and then both came up out of the water, after which Philip, moved by a Divine impulse, pursued his journey in another direction, leaving the Eunuch, who went on his way rejoicing in the Lord. Who can read this account without the settled conviction that the Eunuch was immersed? For what other purpose should they *have gone down both into the water?* That they did it for the purpose of sprinkling is too irrational and absurd to be supposed; and I cannot think that any intelligent reader can cherish such a belief. Prof. Stuart, however, has the singular penetration to discover, that the circumstances here are *against* immersion; though he

admits it to be possible that the Eunuch was immersed. The place, he remarks, was the desert between Jerusalem and Gaza; and supposing that deserts are never traversed by streams, he concludes that the water where the Eunuch was baptized was "*a spring* or *pool of water.*" But admitting that it was a pool of water, might not the Eunuch be immersed in a pool, when pools were constructed for the very purpose of bathing and swimming? Surely this is not a very strong circumstance against immersion. But it is a great mistake to suppose that deserts were never traversed by streams. The word desert does not necessarily imply an uninhabited sandy waste. It often means an uncultivated tract of land, lying open to the common, and devoted to pasturage, in opposition to cultivated tracts, which were divided into fields, and devoted to tillage. "The Hebrews," says Calmet, "by a desert, mean an uncultivated tract, particularly if mountainous. Some deserts were entirely dry and barren; others were beautiful and had good pastures. The Scripture names several deserts in the Holy Land; and there was scarcely a town without one belonging to it, i. e. uncultivated places like the English commons, common lands." Ex. 3: 1. 1 Sam. 17: 28. Ps. 65; 12, 13. Luke 15: 4. Josephus says, Bell. III. 7. 10, that the river Jordan, after leaving the lake Gennesareth, "runs a great way over a *desert*, and then makes its exit into the lake Asphaltites." This desert is no other than the wide spread plain extending from the mountains of Moab on the east, to the hill country of Judea on the west, which is called in scripture the wilderness of Judea, and which, in the time of Joshua, contained the cities of Beth-arabah,

Section Second. Practice of John and the Apostles.

Middin, Secacan, Nibshan, the city of Salt, and Engedi, with their villages or suburbs, Josh. 15: 61, 62. Arrian also, in his Expedition of Alexander, l. 6. c. 22, mentions a desert in India, that "abounded with myrrh trees unusually tall and flourishing, and many other sorts of trees, and roots of spikenard," &c. and in l. 3. c. 3, he says that "Alexander, in his expedition to the temple of Jupiter Hammon, travelled for the space of two hundred miles through a *desert* but *not ill watered country*." Therefore, admitting that the eunuch was baptized in a desert, the place might still have abounded with fountains and streams, and the various productions of nature, and might even have had its villages and cities.

But Prof. Stuart supposes also that the Greek does not properly imply that Philip and the eunuch went down *into* the water, but merely that they went down *to* it. After citing several examples of the preposition rendered *into*, to prove that it means *to*, in every one of which, however, it most clearly means *into*, he observes respecting the verb, "that when one analyzes the idea of the word rendered *went down*, he finds that it indicates the action performed *before* reaching a place, approximation *to* it by descent, real or supposed, and not the entering *into* it—the words in Acts 8: 38, therefore, do neither necessarily nor probably mean, *they descended into the water*. This conclusion is rendered nearly certain by the exact counterpart or antithesis of this expression, found in verse 39, where, after the baptism, it is said, *they went up from the water*. As *to go up from the water* is to ascend the bank of a stream, pool, or fountain; so *to go down to the water* is to go down the bank of such stream, fountain, or pool, and to come

to the water. Whether the person, thus *going down to the water* [or as others would render it *into the water*, εἰς τὸ ὕδωρ] enters *into* it or not, must be designated in some other way than by this expression, which of itself leaves the matter in uncertainty." Now he might with just as much propriety have taken the English phrase, *they went down into the water*, and reasoned, "that it does not imply that they entered *into* the water; for the preposition means only *to* or *towards*, and when one analyzes the indea of *going down*, he finds that it indicates the action performed *before* reaching a place, approximation *to* it by descent, real or supposed, and not the entering *into* it; so that whether the person thus *going down to* (*into*) *the water*, actually enters *into* it, must be designated in some other way than by this expression, which of itself leaves the matter in uncertainty." But what would such a criticism amount to, and what impression would it make on the mind of any reader possessing common discernment? The Greek phrase corresponds word for word with the English, and there is no more room for disputing the meaning of the one, than of the other. It is not supposed that the words *went down*, do of themselves express entrance into the water; but if the phrase *went down into the water*, as well as the Greek phrase of which it is a translation, does not express entrance into the water, then there is no phraseology in either language that will express it. And if the counterpart of this expression, namely, *they went up out of the water*, with the Greek, of which it is a verbatim translation, does not mean that they went up from the water, starting from a point within the margin of the stream, then no expression can be found in English or

Greek, that will convey that idea. The Greeks have no verb that is more appropriate to express the idea of *going* or *walking*, or that is more commonly used, than the one that is employed here; and that the prepositions here rendered *into* and *out of*, are the strongest which their language affords for expressing those ideas, will be denied by none. I repeat it, then, that if the words of Luke, in Acts 8, 38, 39, do not mean just what our English version expresses, then the acts of going down into the water, and coming up out of the water, cannot be expressed in Greek. It would be a very remarkable phenomenon, that any people should have so thorough and habitual an aversion to the element of water, as never to require any terms in their language for designating either the act of going into it, or going out of it. True, Prof. Stuart does not assume so absurd a proposition as this; but if what he does assume is true, this must follow, with regard to the Greeks. How deeply it is to be regretted, that men should be so unwilling, when a favorite theory is concerned, to let the scriptures speak out what the language of the writer naturally and obviously means. The same liberties that are taken with the scriptures, in frittering away their meaning with regard to baptism, if carried out, would unsettle at once the most important doctrines of the Bible, annihilating alike the hopes of the righteous and the fears of the wicked; for if *into* may be denied its proper meaning in passages relating to baptism, it may be treated in the same way in relation to other subjects. In such a case, what evidence would be afforded from Matt. 25: 46, that the righteous will finally enter into everlasting life, and the wicked into everlasting punishment? It might

be argued with just as much propriety in the one case as in the other, that the preposition means *to* or *towards*, and that the verb signifies approximation merely; so that whether the persons thus *going away into* life or punishment, actually enter into it or not must be designated in some other way than by this expression, which of itself leaves the matter in uncertainty. Such a wresting of the scriptures must meet with the decided disapprobation of every intelligent and conscientious reader. Prof. Stuart observes further, "If the words rendered *went down into the water* are meant to designate the act of *plunging*, or *being immersed into the water*, as a part of the rite of baptism, then was Philip baptized as well as the eunuch; for the sacred writer says, that BOTH *went into the water*. Here then must have been a rebaptism of Philip; and what is at least singular he must have baptized *himself*, as well as the eunuch. All these considerations together show the *going down to the water*, and the *going up from the water* constituted no part of the rite of baptism itself; for Philip did the one and the other just as truly as the eunuch." I did at first understand Prof. Stuart here as representing that the Baptists contend that the going down into the water, is a part of the rite of baptism; but I am now convinced that he does not design to represent the Baptists as arguing in this manner, but that he *himself* assumes, that in case of baptism by immersion, the going down into the water, and the plunging under it, both together constitute the *immersion* of baptism, and that the rising from under the surface of the water, and the going up out of it, both together constitute the *emersion* of baptism. From these premises he reasons that the going up

mentioned in Matt. 3 : 16, and Mark 1 : 10, cannot mean the going up out of the water, because that was a part of the rite of baptism, and the rite of baptism is said to have been completed before the going up mentioned by the evangelists took place. In like manner he argues here, that the going down and going up cannot mean the going down into the water and going up out of the water, because as those acts would have constituted the baptism, supposing it to have been performed by immersion, it must then follow that Philip was baptized as well as the eunuch. Thus, what Baptists, were it imputed to them, would be ready to repel as a calumny, and almost an insult upon their common sense, Prof. Stuart gravely adopts as a sound and weighty argument. Who ever supposed before that the going down into the water, must of necessity be blended with the subsequent plunging into it? Prof. Stuart does not appear to have entertained such a conceit, until he came to where a purpose was to be served. For confirmation of this the reader may just recur to Josephus' account of the drowning of Aristobulus by the Gauls, who decoyed him into a pool, and as he was swimming, kept pressing him down and *baptizing* him, until he was drowned. Now Prof. Stuart acknowledges this baptism to have consisted in immersion, and so translates it. Nothing seems to have been further from his mind, than the objection that immersion, where there is a going down into the water, always includes the going down, and that Josephus could not have meant to represent that Aristobulus' baptism was an immersion, as that would have included the going down into the water, and then the Gauls must have been immersed as well as Aristobulus;

for they went down into the water just as truly as he. But if the argument is of any weight here, that the going down cannot mean the going down into the water in order to immersion, because that would have been a part of the baptism, whereas the baptism is affirmed only of the eunuch, then it will prove equally, that the baptism mentioned by Josephus could not have been an immersion, because that, being one and the same with the going down into the water, was equally true of the Gauls, whereas the baptism is affirmed only of Aristobulus. But the argument is based upon a sophism that is too glaring to escape the notice of the reader. Every one will see that the plunging of a person into the water, after he has walked down into it, is an entirely different act from the walking down. The language employed in Acts 8: 38, 39, is too explicit to be capable of being misunderstood. The writer says that *they went down both into the water, both Philip and the eunuch; and he baptized him;* and then *both came up out of the water.* Here the going down into the water, and the coming up out of it, in which both Philip and the eunuch were agents, are enumerated as distinct actions from the baptizing, in which Philip was the agent, and the eunuch the subject, and which took place between the going down and the coming up. Now I claim that the word baptizo of itself, independently of the circumstances, makes it *certain* that the rite consisted in immersion; and again that independently of the meaning of the word, the circumstances of their going down into the water, in order to perform the rite, and then coming up out of the water, places it *beyond reasonable doubt* that it consisted in immersion, inasmuch as there is no

probability that they would have gone down into the water for any other purpose. Without any doubt Philip was baptized, at least as to his hands and feet; nor was there any thing singular in his baptizing *himself;* for one might baptize himself, as Prof. Stuart has shown by some very clear examples; and probably Philip had baptized himself a thousand times; but surely Prof. Stuart has the ability to see that what is merely *accidental* to the rite of baptism, does not of necessity constitute the rite itself, which consists not in *self-baptizing*, but in the baptizing of another, in the name of the Father, and of the Son, and of the Holy Ghost.

We have the account of the baptism of Cornelius and his friends, Acts 10: 46—48, "Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Cornelius was a Roman, and captain of one of the Roman bands which were kept in Judea for the purpose of maintaining the authority of the emperor. Some commentators have supposed that he was a Jewish proselyte, and others that he was a Christian convert. It should seem, however, inasmuch as he had "a good report among all the Jews," which would hardly have been the case had he been known to be a Christian, and as Peter seems to have been sent to him, to communicate something entirely *new*, that his pietism was conformed to the Jewish model, but that he had not become a formal proselyte; for both himself and his friends who were assembled on this occasion, are indiscriminately represented in ver. 28, and ch. 11: 3, as uncircumcised Gentiles. This man was directed to send for

the Apostle Peter, who should tell him words whereby he and his house should be saved. Peter was at the same time prepared for the message by a vision from heaven, instructing him that the partition wall between Jews and Gentiles was broken down, and that he should thenceforth call no man common or unclean. He hastens, therefore, in company with several brethren, to Cesarea, to the house of Cornelius, who had gathered together his near kinsmen and friends to hear the words of eternal life. And while Peter was speaking, the Holy Ghost fell upon all them who heard the word, in the same manner as upon the apostles and their brethren, on the day of Pentecost. Peter seeing this says, Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Peter's words imply that some *might presume* to oppose the procedure, although they could not rightfully do it, for the reason which he mentions. We are only informed here of the fact of baptism; of the circumstances nothing is said. Yet Prof. Stuart thinks that the apostle's language *implies* certain circumstances militating against immersion; though he confesses that in this case also there is no *certainty* that immersion was not practiced. He supposes that the words, *who can forbid water*, naturally mean *who can forbid that water should be brought in?* and from this he infers, that the baptism was probably performed by sprinkling or pouring. But this sense of the passage, it will be observed, rests upon the supposition that none could forbid the use of a river or pool, but that some *might* forbid water to be brought into the house. But such a supposition has not the

least degree of probability, for who would be likely to commit such a misdemeanor as forbidding Cornelius to bring water into his own house? Nor is there any better foundation for the opinion of those who suppose the words to mean *who can forbid the use of his bath?* Cornelius was full as likely to have a bath as any of his neighbors, and his own bath would of course be under his own control. Both of these hypotheses are absurd in themselves. It is not supposable that Peter had any occasion to feel anxious about being able to procure the *means* of baptizing, or any need of entering upon an argument to silence opposition in that direction. The opposition which he anticipated was of another kind—opposition to the *measure* of baptizing these converts into the Christian church; and the brethren of the circumcision, who had accompanied him from Joppa, were the only persons present who could be supposed to have objections to the measure. No rule of procedure in such a case had been settled, as the like had never before occurred, nor perhaps been definitely anticipated. The Jews had always scrupulously refrained from all religious association with Gentiles, and these brethren would have shuddered at the thought of receiving these converts into the fellowship of the Church, the closest and most sacred of all alliances, without the most satisfactory proof that it was agreeable to the mind of God. It was therefore to remove their *Jewish* scruples, and silence the opposition which they might feel in their minds, that the apostle addressed them with the argument, (for the words in question were addressed to them), Can any man forbid water, that these should not be baptized, *who have received the Holy Ghost as well as we—a proof that*

God puts no difference between them and us? The words, "Can any man forbid water, that these should not be baptized," must mean substantially, "Can any man forbid that these should be baptized in water;" although the point of the apostle's expression seems to be this, Can any man forbid these the lesser privilege of the *water of baptism*, who have received the greater gift of the *Holy Ghost* as well as we? Many regard the expression as an example of the verbosity so common to the ancient style, and would illustrate it by a similar expression in Luke 6: 29, which, if written out, would be *forbid not thy coat also, that he should not take it*, i. e. forbid not that he should take thy coat also. But I think rather that the expression here is not owing to verbosity of style, but was employed by design, as being best adapted to convey the precise thought which the apostle had in his mind, as I have just explained.

The account of the baptism of the jailor is found in Acts 16: 32—34, "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." It is evident here that they went out of the house for the purpose of baptism—a circumstance which admits of no other rational conclusion, than that the rite was performed by immersion; though Prof. Stuart takes a different view of the circumstances in the case, and draws a different conclusion. He says, "The jailor and his household were baptized at or in the jail, where he met Paul and Silas; at any rate, within the precinct of the prison; for

after the whole transaction was completed, he brought Paul and Silas to his house and gave them refreshments. If it be said that there was probably a bath in the jail, I answer, that such accommodations in the prisons of ancient days, are at least very improbable. Who does not know that mercy and convenience in a prison, is a thing of modern times—the work or result of Christian beneficence, not of Pagan compassion. Still, the possibility of this cannot be denied. But the *probability* is surely not very great, when we reflect, that neither here nor in the instance recorded in Acts 10: 47, is any intimation given of a resort to the bath, in order to perform the rite of baptism. One may naturally conclude, therefore, that the water brought in to wash the stripes of Paul and Silas, also answered the purpose of baptizing him who furnished it." The reader will see that the argument here is built upon a mere assumption; for not one of the facts from which the conclusion is drawn, is proved. It is assumed in the first place, that they did not leave the prison until the whole transaction was completed, and that the baptism must therefore have been performed *in the prison*; it is assumed again, as probable, that the prison had no conveniences for immersion, and the conclusion drawn, that the jailor and his household were in all probability either sprinkled or poured. Now it is nothing to the case, if a Pagan prison is as destitute of "mercy or convenience" as the cells of a Catholic Inquisition; for the jailor was not baptized in the prison. We are told explicitly, verses 29—33, that the jailor, when he found that the prisoners were there, "called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, *and brought them out*, and

said Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the words of the Lord, and to all that were *in his house*. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway." Instead, then, of their remaining in the prison until the whole transaction was completed, they were brought out *immediately*; and the jailor's anxious inquiry, his profession of faith, and baptism, all took place *subsequently* to their egress from the prison. It is evident that they were not baptized in the prison; because it is stated distinctly, that they had left the prison before the baptism, and not a word is said of their returning to it, until after the whole transaction was accomplished. It is equally clear that they were not baptized in the house; for they were in the house *before the baptism*, when Paul and Silas spake to them the word of the Lord; and the jailor brought them into the house *after the baptism*, and set meat before them. Therefore they were not in the house when they were baptized, although they had been there just before. They went out of the house then in order to perform the rite; so that the water which was brought in to wash the prisoners' stripes, did not serve for baptizing. But why should they go out, except for the purpose of immersion? A small quantity of water would suffice for sprinkling or pouring; and this, as Prof. Stuart suggests, was already provided. But supposing there had been none at hand, would not the jailor probably have despatched one of his domestics after it? Could it be necessary in such a case, for the whole company to go out? This cannot be supposed. *Where* they

were baptized, we are not informed; nor is it of any material consequence. Philippi was situated on the river Strymon. They might have repaired to the river. It cannot be proved that they did not. Should it be objected, that the jailor, being charged with the safe keeping of the prisoners, could not be likely to hazard his own life by putting it in their power to escape, I would reply, If he believed Paul and Silas to be servants of the Lord, and received what they said as the record of truth, could he not repose sufficient confidence in them, to believe that they would not escape without his consent? And supposing the measure to have involved the hazard of his life, if he was convinced that it was a duty which he owed to God, to be baptized, and it was necessary to repair, with the prisoners, to the river, whom would he probably fear most—God or men? If the fear of God raised the apostles above the fear of imprisonment and death, would it not produce the same effect in the mind of the jailor? If it be objected again, that the prisoners refused, on the following day, to leave the prison, unless the magistrates should come and fetch them out, and therefore cannot be supposed to have done it at this time, the answer is at hand. Though, having been openly disgraced, they refused to go out privately, like malefactors escaping frc justice, but insisted upon a public and honorable discharge, it does not follow that they would not have gone out for a short time, to perform a religious duty, with the purpose to return under conduct of the jailor. But there is no necessity of supposing them to have gone to the river. The jailor was unquestionably provided with conveniences for immersion near his dwelling. I say *unquestionably*; for no one will

question this who is at all conversant with the history and customs of the Orientals. They were scarcely less regular in their habits of bathing, than in taking their meals; and they had ample provisions for the purpose. Pools for the public use were numerous, and private baths were a common appurtenance to their dwellings. The pools and baths in the city of Jerusalem, have been noticed already. The public and private bathing places in the city of Rome were almost innumerable; and no town was without them. So it is, indeed, to a greater or less extent, to the present day; and Mr. Ward tells us that in Hindostan in particular, they are even accustomed to construct them along their highways for the accommodation of travellers. With these public and private conveniences, then, on the one hand, and the river on the other, the *means* of immersion certainly could not have been wanting in this case; and inasmuch as they actually left the house for the purpose of baptism, the only rational conclusion is, that the rite was administered by immersion. The reader has now before him the results of an examination of all the cases in the New Testament, in which any mention is made of the circumstances attending the administration of the rite. If the circumstantial evidence is not such as to amount to absolute certainty, it is nevertheless such as must, I think, produce complete conviction. Prof. Stuart admits the possibility of immersion in all the cases, though he denies the *probability* in some. But I see not how any unbiassed person, in view of the circumstances related, can avoid the conclusion that the apostles did immerse, and that there is no evidence of any other practice.

Section Second. Practice of John and the Apostles.

But besides the evidence of circumstances, we have positive proof, and that too of the most decisive character, that the apostolic practice was immersion. The sacred writers, in illustrating the design of baptism, have described the manner of the rite so fully and clearly that it is impossible to mistake it. The first instance occurs in the epistle of Paul to the Romans, ch. 6: 4. As the passage is an important one, and will require particular investigation, I will quote the whole paragraph. Ver. 1. "What shall we say then? Shall we continue in sin, that grace may abound? 2. God forbid. How shall we that are dead to sin live any longer therein? 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5. For if we have been planted together with him in the likeness of his death, we shall be also in the likeness of his resurrection; 6. knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; 7. for he that is dead is freed from sin. 8. Now if we be dead with Christ, we believe that we shall also live with him: 9. knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. 10. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." The apostle having suggested, at ver. 2, that Christians are *dead unto sin, and therefore cannot live any*

longer in it, proceeds to illustrate and establish the point. At ver. 3, he assumes that it is the well known design of baptism to put us into a state of death with Christ, or join us to him in his death, (i. e. emblematically). At verses 4, 5, he says that we were by baptism buried with Christ into *death*, in order that we should be raised and *live anew*, as he did; for if we have been joined to him in the likeness of his death, that is, so as to be assimilated to him in his death, partaking with him of a like one, we shall also be joined to him in the likeness of his resurrection, that is, so as to be assimilated to him in his resurrection, partaking with him of a like one—meaning, that a union which will insure participation of the one, will also insure participation of the other. At verses 6, 7, he explains the *propriety and ground* of this transaction of burial into death by baptism, namely, that our old man has been crucified with Christ, and the body of sin destroyed or killed. Thus he makes the baptismal burial an emblem or sign of the death unto sin. At ver. 8, pursuing the moral idea just introduced, he remarks that if we have died with Christ, we believe that we shall also live with him. At verses 9, 10, he observes that Christ died unto sin once for all, and rose to live henceforth unto God. At ver. 11, he draws the conclusion, that we must reckon ourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ. Nothing can be more lucid than this train of thought, or more conclusive than the argument. The apostle shows, in the first place, that our very baptism, in which we are emblematically buried into death, and raised again to life, with Christ, signifies that we have partaken of a *like* death to his, and a *like* new life; and then

argues that as Christ's death was a death *unto sin*, and his new life a life *unto God*, it therefore follows that *we* are dead unto sin, and alive unto God. Thus he clearly establishes the proposition with which he set out, namely, that we cannot live any longer in sin; since to be dead unto sin and alive unto God, and yet live in sin at the same time, is a palpable contradiction. To revert now to the particular point under consideration, the apostle here plainly represents baptism as consisting in a literal burial followed by a rising again, corresponding, in the external figure, to the burial and rising of Christ, to signify that we have experienced a moral death and revival, corresponding to his in certain moral points of view. That it is not a moral, but a literal external burial, which the apostle speaks of at ver. 4, is beyond dispute; for it is not moral, but natural death, into which he says we are buried. Is the proof of this demanded? I answer, It is certain that baptism itself constitutes death (figuratively of course); for we are buried into death *by baptism*, that is, in the fact of being baptized. Again, we are *baptized* into death, that is put into death in being baptized. Baptism, then, is a figurative death, or death in a figure. But, of what death is it a figure? Of Christ's death; for, according to ver. 3, we are "baptized into *his* death." And what kind of death was his—natural or moral? Natural death, certainly. Then baptism is a figure of natural death, and involves of course a literal burial. This conclusion is inevitable. But the mode of expression that is employed requires us to interpret the burial spoken of in ver. 4, of a literal, external act. It is said that we are "buried by baptism into death." Now, interpret the death as you will, whether as

natural or moral death, still the burial is literal and external. If you suppose it to be moral death, then we are *buried* into it, that is, put into it by burial, which would make the burial in baptism the literal external sign of the moral idea. If you suppose it to be natural death, as constituting the sign of the moral idea, then also we are *buried* into it, put into it by burial; so that the burial at any rate, is literal and external. The expression cannot be rationally interpreted in any other way. The passage does, then, in most unequivocal terms, represent baptism as consisting in a physical and literal burial, followed by a literal rising. It was so understood by all the ancient fathers, both Greek and Latin, and by nearly all the modern commentators, pedobaptists as well as others. Prof. Stuart however opposes this interpretation, for several reasons, which follow.

1. "There is," he says, "in the verse before us (ver. 4) a plain antithesis; one so plain that it is impossible to overlook it. If now the *burial* is to be interpreted in a physical way, i. e. as meaning baptism in a physical sense, where is the corresponding physical idea, in the opposite part of the antithesis or comparison? Plainly there is no such physical idea or reference in the other part of the antithesis. The *resurrection* there spoken of is entirely a moral, spiritual one; for it is one which Christians have already experienced, during the present life; as may be fully seen by comparing vers. 5, 11, below. I take it for granted, that after *we* in v. 4, *being raised up* is implied; since the nature of the comparison, the preceding expression, *as Christ was raised up*, and v. 5, make this entirely plain." In reply to this, I do not deny that the

apostle *might* have said, consistently with his purpose, *We are buried with him, by baptism, into death, that like as Christ was raised up from the dead by the glory of the Father,* and walked in newness of life, *even so we also,* being raised up with him from the dead, *should walk in newness of life;* but I do not believe, on the whole, that the writer had any such supplement in his mind. Prof. Stuart certainly has not proved it, nor can it be proved; for it cannot be shown that the supplement is grammatically necessary. No critic feels bound to observe such a mechanical precision of thought. When one idea *implies* a certain other idea, we often use it instead of that other idea. Resurrection implies *living again,* and living again implies *resurrection;* and hence nothing is more common than for these expressions to be interchanged. I suppose that the expression which the apostle has used, is precisely the same in sense as if he had said, *We are buried with him, by baptism, into death, that like as Christ revived, lived again,* or *walked in a new life, even so we also should revive, live again,* or *walk in a new life;* that is, we are buried into death with Christ, not in order that we should remain in a state of death, but in order that we should be raised to life as he was; for such a union to him as makes us suffer death with him, will enable us also to rise with him. To the end of the fifth verse, it is the abstract idea of death, that is, natural death, that occupies the mind of the apostle. Having presented baptism as a figure of natural death, and resurrection to natural life, and having stated a principle with regard to it, namely, that such a union to Christ as makes us suffer death with him, will necessarily insure us a resurrection with him, he proceeds

at ver. 6, and onward, to draw out the moral idea, and to apply the principle; observing that if our old man has been crucified with Christ, so that we are dead with him, in a moral sense, it follows, as a matter of course, that we shall live with him—that if, as Christ died unto sin, or finished his relation to it as an atoning sacrifice, so we have died unto sin, or finished our relation to it as servants of it, then, as Christ has risen to live henceforth unto God, so we likewise shall be alive unto God henceforth, through Jesus Christ our Lord. As to the argument that the resurrection spoken of in ver. 4, is a moral, spiritual one, because it is one which Christians have already experienced during the present life, it is of no weight whatever, for so is the physical resurrection in baptism one which baptized Christians have already experienced in the present life. But I might admit the antithesis which Prof. Stuart proposes, and also the spiritual nature of the death and new life mentioned in ver. 4, and yet deny his conclusion; for though the death and new life were spiritual, I could still maintain that the burial and rising are external actions, emblematical of the spiritual ideas; for baptism, as it is here introduced, is undeniably represented as an emblematical transaction, and the burial and rising as constituting the emblem, which must of course be external. But I do not admit either. The only antithesis there is in this verse lies in the ideas of *death* and *revival* or living anew, the sense being, "we are buried into *death* with Christ, in order that we should *revive* or live anew with him, or as he did." If Prof. Stuart supposes that the "walking in a new life" is incapable of being understood of any other than the spiritual idea, and that we are

therefore inevitably obliged to take it in a spiritual sense, he labors under a very great mistake. If the expression were not capable of being applied to the natural idea, it could not be applied to the spiritual one; for all such metaphors are of necessity founded on the natural idea. It cannot be denied that *walking* is often used in scripture with reference to natural life, or occupation of the natural powers, which of course implies natural life, and I have not the least doubt but that "walking in a new life" is used here to signify living anew in the mere natural sense. But what especially adds confirmation to the supposition that by "death" and "new life" are meant *death* and *life* in the abstract or natural sense, is, that we are buried into death *with Christ*, or into *Christ's death*, which was certainly natural death, and not spiritual. Baptism not only signifies that we have passed through death, but that we have passed through a death like Christ's; for in that act we are emblematically laid away with Christ in his grave. Hence it not only buries us into *death*, signifying that we have passed through a spiritual death, but it associates us with Christ in death, likens us to him, or presents us in a condition of death externally like his, this external assimilation in the emblem denoting likeness of moral qualities in the spiritual death that is symbolized, viz. in that it is a death *unto sin*, as his was a death *unto sin*. So the reader would most naturally understand the apostle, and so he must of necessity understand him, in view of the whole passage.

2 "Nothing can be plainer," he says, "than that the expression *we are buried*, in v. 4, is equivalent in sense, to the expression *we are dead*, in v. 8. It seems to be adopted

merely for the sake of rendering more striking the image of a *resurrection*, which the apostle employs in the other part of the antithesis. In accordance with this statement, the context does most plainly speak; for the apostle goes on in the very next verse, to present the same idea, which is contained in v. 4, in a different costume." Instead of its being as plain as any thing can be, that the expression *we are buried*, in v. 4, is equivalent in sense to the expression *we are dead*, in v. 8, it seems to me quite plain that there is just as much difference between the two ideas, as there is between the *sign* and the *thing signified*. In verse 8 the apostle is speaking of the *reality*, that is, of the death unto sin which believers had really experienced before baptism. But in ver. 4 he does not speak of any real death in baptism, but only of death in a figure, which becomes a *sign* of the death unto sin which the believer has previously experienced. So the apostle evidently explains it. Let the reader keep in mind that throughout the whole passage there is a particular stress laid upon the idea, of *union to Christ*. The apostle says, As many of us as were baptized into Christ, were baptized *into his death*. Therefore we are buried *with him* by baptism *into death*—not merely buried into death, but—buried *with him into death*, in order that we should come forth to life *with him*, or *as he did*; for if we have been united to him in the likeness of his death, we shall be united to him also in the likeness of his resurrection. Thus far he speaks of the baptismal death, which is natural death in a figure, and observes that the death with Christ is *in order to* coming forth to life with him; for in the nature of things, such a union to Christ as makes us participate of death with

him, must insure us a resurrection with him. At ver. 6, he passes to the moral idea, or the thing symbolized; as though he had said, Knowing, or understanding, in this symbolical transaction, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin. Then, with the moral idea immediately in view, he goes on to say again, in ver. 8, that if we be *dead with Christ*, we believe that we shall also *live with him*, and shall of course live a life, like his, devoted to God. It is therefore clear that in verse 8 the apostle speaks of the death unto sin which believers had really experienced, while in ver. 4 he speaks of the external figure of death (natural death, of course) presented to view in baptism, which external figure of death is a sign of the moral death, or death unto sin. Hence the two ideas differ as the sign and the thing signified, or as the idea of natural death and moral death. Could it be proved that the death mentioned in ver. 4, as well as that in ver. 8, is spiritual, it would not follow that *burial* is a spiritual idea; for as I have already shown, the burial must of necessity still be understood as the sign of the spiritual idea. Nor is ver. 5 an exegesis on ver. 4, or a mere repetition of the same idea in a different costume. The apostle says, in ver. 4, that in the symbol of baptism we are buried into death with Christ, *in order that* we may rise to a new life with him, or as he did; and ver. 5 is added by way of explaining the propriety or ground of this; as though he had said, For if we have such a union to Christ as involves death with him, or a death like his, the same union must, in the nature of things, involve resurrection with him, or a resurrection like his. This is still the physical idea.

3. "But my principal difficulty," continues he, "in respect to the usual exegesis of the expression *we are buried*, is, that the image or figure of *immersion, baptism*, is, so far as I know, no where else in Scripture [i. e. no where but in Rom. 6: 4, and Col. 2: 12] employed as a symbol of *burial in the grave*. Nor can I think that it is a very natural symbol of burial. The obvious import of washing with water, or immersing in water, is, that it is symbolical of purity, cleansing, purification. But how will this aptly signify *burying in the grave*, the place of corruption, loathsomeness, and destruction? For these reasons, I feel inclined to doubt the usual exegesis of the passage before us, and to believe that the apostle had in view only a burying which is *moral* and *spiritual*, for the same reasons that he had a moral and spiritual (not a physical) resurrection in view, in the corresponding part of the antithesis. Indeed what else but a *moral burying* can be meant, when the apostle goes on, to say, *We are buried* with him [not by baptism only, but] *by baptism* INTO HIS DEATH? Of course it will not be contended that a literal physical burying is here meant, but only a moral one. And although the words, *into his death*, are not inserted in Col. 2: 12, yet, as the following verse there shows, they are plainly implied. In fact it is plain, that reference is here made to *baptism*, because, when the rite was performed, the Christian promised to renounce sin and to mortify all his evil desires, and thus to die unto sin that he might live unto God. I cannot see, therefore, that there is any more necessary reference here to the *modus* of baptism, than there is to the *modus* of the resurrection. The one may as well be maintained as the other." Prof. Stuart's principal

difficulty, then, with respect to the usual interpretation of Rom. 6: 4, and Col. 2: 12, is, that baptism is nowhere else in Scripture employed as a symbol of burial in the grave. I will remark here, that baptism is mentioned, at least in one other passage, namely, 1 Pet. 3: 21, as an image of *resurrection* from the grave, which of course involves that of burial. But really, I am not able to perceive the force of this objection, supposing the figure to be employed but two or three times, or even but once. Are we warranted in wresting a passage from its plain and obvious import, because it contains a doctrine not frequently stated, though not contradictory to any other portion of revealed truth? Is it really necessary to the interpretation of any passage, either on principles of philology or of theology, that the same doctrine be repeatedly stated? Baptism is called, in 1 Pet. 3: 21, *a figure of Noah's ark*; but it is nowhere else so represented in the whole Scripture. Yet does any reader conclude that it is not baptism itself, but some transaction accompanying baptism, that is compared to the ark; thus wresting the expression from its natural and obvious meaning, on account of the *infrequency* of the idea? Would Prof. Stuart conclude so, with respect to this passage? Certainly not. Then why reason thus with regard to the passage in question? But Prof. Stuart overthrows himself. He supposes that "burial into death, by baptism," relates to the *profession* made *at* baptism; and that the subject is said to be *buried into death*, because he *professes* or *promises* to die unto sin. Now "profession" is no where else, in the whole Scripture, metaphorically called *burial into death*. According to his own test, therefore, the interpretation which he proposes

must be rejected. As to the objection, that immersion in the water is not a very *natural* or *suitable* symbol of burial, it does not rest on me to prove the adaptedness of the symbol to its design. That is a matter resting with the divine Author of the institution; and whoever questions the wisdom of His choice, forgets that it belongs to the Sovereign to command, and to the subject to obey. If the King in Zion requires me to receive a particular badge, as indicative of certain facts involved in my connection with his kingdom, it is my duty to receive it, whether I can perceive its suitableness or not. But, however it may appear to Prof. Stuart, others can see, in the burying of a believer in the water, and the raising of him again from the liquid grave, a striking picture of death and resurrection, and can read from it a solemn and instructive lesson on the Christian's conformity to Christ, in having ceased from sin, and begun a new and holy life. Nor will the symbol of baptism, supposing it to consist in the figure of death, involve, as Prof. Stuart supposes, the contradictory ideas of *purity* and *loathsomeness*. Do we associate the idea of corruption and loathsomeness with the grave of Christ? Or is the thought of loathsomeness naturally connected with the grave of any person, who is presently raised from it to life? Certainly not. There is then no contradiction of thought, even supposing the idea of purity to enter into the special import of baptism. But it cannot be proved that it is any part of the design of baptism, to convey directly the idea of purity. I know that Acts 22: 16, "Arise and be baptized and *wash* away thy sins," is appealed to, as well as other passages, for this purpose. But this passage no more proves that it is

he special design of baptism to signify *purity*, than 1 Pet. 3 21 will prove that it is the special design of baptism to signify *Noah's ark*. A simile or comparison incidentally suggested to the writer or speaker's mind, and apparently introduced for the purpose of mere embellishment, does nothing towards proving the *designed import* of baptism. We know that baptism is designed to signify death to sin, and resurrection to a new and holy life, and conformity in these respects to Christ, because the apostle, in Rom. 6: 3, &c., appeals to this idea, as the *well known and acknowledged import* of the rite, and makes it the *ground of an argument* for the obligation of Christians to cease from sin, and practice holiness. That baptism has any other special design than this, cannot, in my opinion, be shown. As in the natural world, all the Creator's works are stamped with a beautiful and characteristic simplicity, so in the institutions of religion, especially its symbolical institutions, there is, as it seems to me, far less complication of design, and confusion of imagery, than many have supposed. Prof. Stuart needs to be corrected in his quotation of Scripture. He represents the apostle as saying, "We are buried by baptism *into his death*," and supposes that the words *into his death*, though not inserted in Col. 2: 12, are there implied. It is surprising, that in attempting to quote the *literal expression*, and especially in founding an argument upon it, he should have missed it so widely. Had he bestowed particular attention upon the passages, he would have seen that the words "into *his* death" are not inserted in either place. The apostle does not say "We are buried with him into *his* death," but simply, "We are buried with him *into death*."

Nevertheless, I cheerfully grant that this sense is involved in the expression "We are buried *with him* into death;" and it is confirmed by v. 3, where we are said to be "baptized into *his death.*" But what follows from this? Prof. Stuart says it is "of course" a *moral* burying that is here meant. I deny the consequence. Christ suffered a physical or natural death, and never experienced any other. If then we are buried, in baptism, into *Christ's death*, we are buried into physical or natural death, that is, in a figure. The burying then is an external literal burying. That we are said to be baptized into *Christ's death*, and to be buried *with him*, in baptism, into death, is what I regard as a conclusive proof, that it is the natural idea, and not the spiritual one, that is employed in v. 4. The impression which any reader would naturally receive from the passage is, that the subject of baptism is, as it were, laid away in the grave with Christ, in order that he might come forth, as Christ did, to life. It is a grand mistake, to suppose, as Prof. Stuart does, that by the "burial into death, in baptism," is meant the "profession or promise to die unto sin" made *at* baptism. The apostle does not say that we are *professed* into death, but that we are *baptized* into death, and *buried* into death. He does not say that we are buried into death *at* baptism, but *by* baptism, that is, by the very fact of being baptized. It is utterly impossible to reconcile the apostle's language with the idea, that the burial into death is an *accompanying circumstance* of baptism, instead of baptism itself. Neither is it correct to suppose, that the idea of "burial into death" with Christ, is equivalent to that of "crucifixion" with him, in v. 6. The crucifixion with Christ is to be refer-

red to our conversion, when we in fact *died* unto sin. The burial in baptism is not a representation of *dying*, but of the subsequent *state of death*. It does not exhibit us as *dying* unto sin, but as *dead* unto sin. Christ's dying on the cross, was one thing; his burial in the grave was another, and very different thing. So neither is our crucifixion with him to be confounded with our burial with him, in baptism, in which nothing of the manner of dying is brought to view, but only the state of death. After all, the apostle, in Rom. 6: 4, does undeniably describe the rite of baptism as consisting in a literal burial or immersion. And he represents this to be the manner of the rite in all cases; for he is not describing a mode by which some were baptized, while others might be baptized by another mode; but he is speaking of the mode as exemplified in all. He is speaking of what baptism is, and what it imports, *as baptism*; and not of what it is, and what it imports, according to a particular mode of administration.

Decidedly similar to the passage which we have just been considering, is that in Col. 2: 11, 12, "In whom also we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The apostle here, having mentioned the circumcision of Christ, or spiritual circumcision, which consists in putting off the body of the sins of the flesh, (a figurative expression, founded on the idea of the soul putting off the body at death) or the death unto sin, which they had passed through, very naturally refers to bap-

tism, in which this death is acknowledged and symbolically carried out in burial followed by a resurrection. It is as though he had said, 'In whom ye are circumcised with the circumcision of Christ, which is made without hands, consisting in the putting off of the body of sin, and resigning it unto death, being (in token of this) buried with him in baptism, in which also ye are risen with him, through the faith of the operation of God who hath raised him from the dead.' Here, as well as in Rom. 6: 4, it is a burial and resurrection *with Christ*, by which the reader is made, in his mind, to associate the subject of baptism with Christ in his burial and resurrection. It is therefore obvious, that the immediate idea presented to the mind, is that of physical burial and resurrection. Prof. Stuart, however, thinks that the resurrection here must inevitably be understood of a spiritual resurrection, because it is a *resurrection by faith*. But the physical resurrection in baptism may, according to one of the most familiar modes of speaking, be called a resurrection by faith. Nothing is more common, or more natural, than for the type to take the attributes of the antitype. The spiritual resurrection is really a resurrection by faith; and hence the resurrection in baptism is called such, it being that very resurrection in a type. This remark will sufficiently explain the ground on which the "*quickening*" mentioned in v. 13, may be referred to baptism; although that verse is not added, as Prof. Stuart supposes, by way of explanation of v. 12, but for the purpose of expressing an additional thought. The sense is, "Being buried with him in baptism, in which also ye are raised up with him, through the faith of the operation of God, who raised him from the

dead,—— even *you, being dead in your sins, and the uncircumcision of your flesh,* hath he quickened together with him;" as though it were matter of astonishment that God should have quickened *them* as well as *Christ.*

I must here correct Prof. Stuart's translation of this passage, although it does not materially affect the argument. His rendering is, "Being buried with him by baptism; with whom also ye have been raised up (or have arisen) by faith, through the power of God, who raised him from the dead;"—or, "by faith *wrought* by the power of God who raised him from the dead;" which last sense he seems to prefer. Now the sense *with whom* in the second member of the verse, is wholly inadmissible. The relative must of necessity be referred to *baptism,* and not to *him* (Christ); inasmuch as the Greek preposition, which answers to *in,* is never used for *with,* as denoting connection or association; and besides, if it were so used, it would be superfluous here, in connection with the preposition *with* which is compounded with the verb. Nor does the apostle say that we are raised up *by faith, through the power of God,* nor yet, *by faith wrought by the power of God.* The true sense, as well as the easiest and most natural, is that given by our common English version, viz. *by the faith of the operation of God, who raised him from the dead,* that is, the belief of the operation of God in raising him from the dead. The same idea, though in a different connection, is presented in 1 Pet. 1: 21, "Who by him do believe in God, that raised him up from the dead;" where Christians are not only represented as believing in God *through* Christ, his resurrection being the great fact that induces faith in God, but

as believing in God *with respect to* the operation of raising Christ from the dead. It is not possible either to annihilate or obscure the evidence which this passage in Colossians yields in favor of immersion. The language is too plain, and the connection too clear, to be misunderstood. It obviously and indisputably imports that we are raised up from death in sin, to spiritual life, through faith in the resurrection of Christ, and that this is symbolically brought to view by a literal burial and rising in baptism.

Another passage obviously involving a description of the baptismal rite, is 1 Pet. 3: 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." The train of thought which embraces this allusion to baptism is rather a digression from the main topic, though regularly connected with it. The allusion in ver. 18 to the contumelious treatment of Christ and rejection of his message by many under the gospel dispensation, very naturally called up in the apostle's mind, the idea of a similar rejection of the message of the same divine Savior, by many, under the antediluvian dispensation, while the ark was being prepared; although he did not in that case go to them in person, but in spirit. The mention of the ark, in which the few were then *saved by water*, also naturally connected itself with the thought of baptism, which, in a figure, now *saves us by water*, by the resurrection of Jesus Christ. The apostle says that baptism *saves us by the resurrection of Jesus Christ.* Now baptism can do this only by exhibiting us, in an outward figure, as raised up to life, and

consequently to salvation, with Christ in his resurrection, or by means of his resurrection. This is the necessary sense of the passage, and it agrees with Rom. 6: 11, where it is said that we are *alive unto God, through Jesus Christ our Lord*, that is, by means of his resurrection, as the context shows; and it agrees also with Col. 2: 12, where it is said that we are *risen with him, through faith with respect to his resurrection*. It is also confirmed by the parenthetical remark which is introduced. The apostle, in verses 15, 16, had admonished his brethren to be always ready to give an answer to every man that asked them a reason of the hope that was in them, with meekness and fear, having a good conscience; and when he comes to speak here of the symbolical import of baptism, he observes in passing, that this rite is "the answer of a good conscience toward God," i. e. contains the answer which those will be enabled to give who have a good conscience toward God. But how does baptism furnish an answer to the question concerning the reason or ground of the Christian's hope? It does this by exhibiting us as saved by the resurrection of Christ, or by representing us as raised up with him to life, and in dependence on him; making his resurrection the means and surety of our salvation, and of course the ground of hope. But this supposes baptism to be a *sign of resurrection*, and a literal image of it; and with this idea the negative member of the parenthesis agrees perfectly; for since immersion was a common rite among the Jews for putting away *the filth of the flesh*, both in a common and religious sense, it was natural for the apostle, in stating what was the design of the Christian rite, to observe that it differed from that of the

Jewish immersions—that it was not a mere carnal ordinance, or outward purification, but a sign of salvation by the resurrection of Jesus Christ, and as such contained the answer which was to be given by the saint, or one having a good conscience, to him that asked the reason of his hope. Thus, not only does the general passage inevitably describe baptism as consisting in *immersion* followed by *emersion*, but the parenthetical remark plainly involves these ideas. The idea presented on the very face of the passage utterly excludes washing and sprinkling; for what obvious connection has either of these with the idea of the resurrection of Christ, or indeed, with the idea of resurrection at all? There is perhaps no passage in the whole New Testament, that has been more generally or more egregiously misunderstood, than this of Peter. A certain class of readers have supposed it to imply that the mode of baptism is a matter of indifference, provided one has a good conscience in the thing. But, admitting that a specific act is commanded, whether that act be immersion or sprinkling, it is perfectly absurd to suppose that one may have a good conscience in substituting something else. There is only one way of keeping a good conscience in relation to any duty; and that is, to be satisfied in the first place as to what the command enjoins, and then to obey it punctiliously. There is another class of readers, far above the vulgar, whose opinion is scarcely less absurd than the one just now described. Dr. Bloomfield, with others, supposes the words of Peter to imply that "baptism must not be the *mere* outward act, but must also be accompanied with the inward grace." Now if the apostle meant to say that baptism is not the "*mere* putting away of the filth of

the flesh, but must also be accompanied with a good conscience," then it will follow that the putting away of the filth of the flesh, though it is not the only thing, is nevertheless an essential part of the rite, and indeed *all*, save the accompanying circumstance of a good conscience. But who can believe that the apostle meant to represent that the putting away of the filth of the flesh was essential baptism? It can only be an accident of baptism, if we understand the "filth of the flesh" in the literal sense; but if it be taken in the religious or Jewish sense, and I have not a doubt but that it should be so taken, then baptism cannot be said to wash it away even as an accident; and any interpretation which supposes this of baptism must fall to the ground. It is certainly the main design of the apostle, in this passage, to represent baptism as bringing to view the resurrection of Christ as the means and surety of our salvation; and there cannot be a doubt that his object in introducing the collateral remark contained in the parenthesis, is, to contrast the Jewish immersions, which extended only to the cleansing of the flesh, bringing to view no ground of hope with respect to the soul, with the Christian rite, which, viewed in its symbolical import, furnishes of itself an answer to the captious inquirer concerning the Christian's expectation of eternal life.

In addition to these plain and unequivocal descriptions of baptism, there is a species of corroborative proof, scarcely less unequivocal, drawn from certain metaphorical allusions to the rite, which occur in various parts of the New Testament. In Luke 12: 50, Christ says he has a "baptism to be baptized with;" and again, according to Matt. 20: 22, 23, Mark 10: 39, 39, he inquires of the sons of Zebedee, whether they are

"able to drink of the cup that he must drink, and be baptized with the baptism wherewith he is baptized; where, in accordance with the common figure, he represents himself as about to be *immersed* with a flood of sufferings, as one is immersed in the sea, with the overflowing waves. So the passages are understood by Dr. Campbell, who renders them, "I have an immersion to undergo, and how am I pained till it be accomplished!" "Can ye drink such a cup as I must drink; or undergo an immersion like that which I must undergo?" So indeed all the commentators interpret. But although it is the common figure that is here employed, involving the idea of a person sinking under the overflowing waves, it is nevertheless admitted by most, to be spoken with allusion to the Christian rite. In Matt. 3: 11, Mark 1: 8, Luke 3: 16, John 1: 33, Acts 1: 5; it is represented as one of the privileges of the primitive disciples, that they should be "baptized in the Holy Spirit." Also in 1 Cor. 12: 13, the apostle says, "We have all been baptized by one Spirit, into one body." In all these passages, there is an obvious allusion to the Christian rite; and I have shown, on the foregoing pages, that it is the figure of immersion that is employed here, to denote thorough imbuing of the mind with spiritual light and knowledge. Again, in 1 Cor. 10: 1, 2, the apostle, speaking of the passage of the Israelites through the Red Sea, under the conduct of Moses, says that "all were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud and in the sea." While they were under the cloud and in the sea, they were completely immersed. The figure of baptism here, is so obviously founded on the idea of their descending into the sea,

and being concealed for a time under the cloud and in the sea, that the intellect must be dull indeed that does not perceive it. Even Prof. Stuart admits, that "on the whole, we cannot make less of it, than to suppose, that it has a tacit reference to the idea of *surrounding* in some way or other." This is likewise unquestionably an allusion to the Christian rite. If therefore these figurative baptisms, which are compared to the Christian rite, consisted in immersion, then the Christian rite must of necessity be immersion. If it were not so, there would be no propriety in the comparison; the image would not correspond to the original.

Acts 22: 16, does not in the least militate against immersion; for Paul might figuratively wash away his sins by immersion, as well as by any other ceremony, inasmuch as immersion involves washing. Nor do Eph. 5: 26, Tit. 3: 5, Heb. 10: 22, which Prof. Stuart cites, make any thing against immersion. The first has certainly no reference to baptism, and it is very doubtful whether the others have; but if it could be shown that all of them contain an allusion to the rite, they would still make nothing against immersion, for the washing alluded to might of course be performed by immersion, which also Prof. Stuart admits. Indeed, in all these passages, the mind is necessarily directed to immersion, by the very word used for "washing," which strictly means *bathing*, and when spoken of the body without limitation, is always understood of a total washing by immersion. For an explanation of 1 Cor. 15: 19, see Appendix, Note Twentieth.

Now, to what conclusion are we necessarily brought in regard to the manner of Christian baptism, in view of the

practice of the first administrators of the rite, as proved by the circumstances attending their administrations, and by the plain and unequivocal descriptions of the rite given in the epistles, as well as the metaphorical allusions to it? Does the practice of the primitive administrators of the rite lead us to conclude that it consists in washing, sprinkling, or pouring? Not at all. There is not a shadow of evidence that they practiced either of these; but there is incontrovertible evidence that they practiced immersion. Nor is there any room to suppose that the mode practiced by the apostles was one among several lawful modes of administering the rite. It was clearly the *only* mode; for they expressly enjoined upon the churches to follow their *ways which were in Christ*, without exception, and of course to follow their way with respect to baptism. Says Paul, 1 Cor. 4: 16, 17, "Wherefore I beseech you be ye followers of me. For this cause I have sent unto you Timotheus, my beloved son and faithful in the Lord, who shall bring you into remembrance of my *ways which be in Christ*, as I teach every where in every church." Paul does not tell them here, that they must follow him in general, but may deviate from his ways in regard to baptism, in that there are several ways as good and as lawful as his; but enjoins upon them to imitate all his ways regarding the institutions of Christianity. Paul says again in the same epistle, ch. 11: 1, 2, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember (or follow) me in all things, and keep the ordinances as I delivered them to you." Here again we are expressly commanded to follow the apostles, forasmuch as they followed Christ; and the Corinthian church

is commended for adhering to the example of the apostle, excepting that they are censured in the latter part of the chapter, for disorderly conduct in celebrating the Lord's Supper. Thus the apostles, in the most express terms, hold themselves forth as a pattern, as far as regards the institutions of Christianity, and give us no license to depart from their example in a single particular.

Seeing, then, that the apostles practiced immersion exclusively, and require us unqualifiedly to adhere to their example, we are led inevitably to the conclusion that Christian baptism consists in immersion, and immersion only; inasmuch as a pattern from which we are not allowed to deviate, must of course be a perfect exemplification of the rite. It should likewise not be forgotten, that the *design* of baptism, or the end to be answered in the administration of the rite, limits us absolutely to immersion. We are repeatedly told in the New Testament, that baptism is always and in every case, designed to set forth the believer's death to sin, and his resurrection to a new and holy life. This utterly and forever excludes washing, pouring, and sprinkling. Immersion in water, and immediate emersion from it, will completely and impressively represent the idea; and nothing short of a literal burial and rising again can do it. Thus the evidence in the case is perfect, viewed apart from the meaning of the word which designates the rite. Here the unlettered reader of the New Testatment treads on firm ground. He needs only to open and see what is the example of the apostles, and what the design of the rite, and he finds an easy and perfect solution of the whole question, and has nothing to do but to obey Christ

and go on his way rejoicing. Instead, then, of being "left in doubt, after a philological investigation of the subject, and after a survey of the New Testament history of the rite," we find the evidence from both these sources to be perfectly conclusive, and indeed absolutely irresistible. But before concluding this topic, let us turn our attention, for a moment, to the history of the rite after the time of the apostles. The practice of the churches in times immediately subsequent to the apostles, should have some weight in the question of baptism, though in relation to many points it would be deserving of no regard. They might be inclined in very early times, as indeed they were, *to add* to the instituted forms of worship, but they were not so likely *to exchange* one form of worship for another. It is incredible that the form of baptism which was universal in the time of the apostles, should have been laid aside and another very different form universally substituted immediately after their decease. The rational conclusion is, that whatever form of baptism was universal in the churches immediately after the apostles, must have been the form that was delivered to them by the apostles.

Prof. Stuart supposes that the philological evidence, and that derived from the New Testament history of the rite, leave us still in doubt, on the main point, and therefore looks for evidence in this direction. However, I do not pursue him here, because I suppose, with him, that the evidence hitherto is deficient. I consider, as I have said before, that the evidence which we have gathered is complete and absolutely irresistible; and I have no wish to accumulate proof in an argument which I consider already perfect. The language of the command,

and the infallible exposition of inspired apostles, afford us firm ground to tread upon—evidence which cannot deceive us; and here Baptists rest the argument. Though the practice of the early churches is in our favor, I do not advert to it, because I design to lay any stress upon it, but because it constitutes a prominent point in Prof. Stuart's treatise, and I would not leave out of view any material point of his argument.

Section Third.

PRACTICE OF THE CHURCH SUBSEQUENT TO THE APOSTOLIC AGE.

Second Century. The historical account of baptism is brought down in the writings of the New Testament to the close of the first century. The Christian authors who follow in the second century may be presumed to describe the rite as it was delivered to them by the apostles. Of these Barnabas and Hermas Pastor are the first, who say any thing definite on the subject. Barnabas, speaking of baptism, says, "We go down into the water full of sins and pollutions, but come up again bringing forth fruits, having in our hearts the fear and hope which is in Jesus by the Spirit." Epist. § 11. Hermas Pastor, says, "That seal is the water of baptism, into which men go down bound unto death, but come up appointed unto life." Simil. ix. § 16. Also Comm. iv. 3, "I have even now heard from certain teachers that there is no other repentance besides that of baptism, when we go down into the

water and receive the forgiveness of our sins." With the description of baptism here given by the Apostolical Fathers it is impossible to mistake the manner of the rite, as it was performed in the beginning of the second century. According to this description the subjects went down into the water and came up again out of it; and the rite itself was an outward sign of an actual washing away of sins, a representation of death and resurrection. A little later in this century Justin Martyr, describing to the Roman Emperor the mode of initiation into the Christian Church, says, "Those who believe are led to some place where there is water, and then are bathed in the water." 1. Apol. 61. Again, he says, "We represent our Lord's sufferings and resurrection by baptism in a pool." Questio 13. 7. Vid. Irenaeus, Adv. Haeres I. c. 18. Justin mentions no other mode of innitiation, but gives this as a universal description of the rite. Among all the writers of this century no allusion has ever been found to the practice of sprinkling for baptism.

Third Century. Tertullian, one of the earliest of the Latin fathers, who wrote in the beginning of this century, describes the rite of baptism without the least obscurity. He says, "We are *immersed* (mergitamur) three times, fulfilling somewhat more than the Lord has decreed in the gospel." De Cor. Milit. § 3. Again, he says, "It is a matter of indifference whether one is washed in a pool, river, fountain, lake or bath; nor is there any difference between those whom John *dipped* (tinxit) in the Jordan and those whom Peter dipped in the Tiber." De Bapt. § 4. Again, "So in us the anointing runneth over us bodily but profiteth spiritually; as likewise in

ptism itself, the act is carnal, that we are *dipped* in water, e effect spiritual, that we are delivered from our sins." . § 7.

Clement of Alexandria, who wrote early in this century, dressing the baptized in general, says, "You were led to a th as Christ was conveyed to a sepulchre, and were thrice *mersed*, to signify Christ's three days burial."

In these writers we have not the slightest allusion to sprinkng or pouring for baptism; nor is there the least evidence om any writer up to this time, that such a practice was own in the church. The first mention of any departure om immersion is found in Cyprian, bishop of Carthage. In swer to the question, whether those ought to be regarded as gitimate Christians, who on account of langour and sickness d not been bathed in salutary water, but only wet with water oured upon them, this father says, "So far as my own humble pinion goes I do not think that the divine benefits are in any egree diminished, nor that any thing of the divine bounty is t all diminished, when it [the ordinance] is received by the ll faith of him who receives, and him who administers it, * * * * In the saving sacraments, when necessity bliges, and God grants his indulgence, abridgements of divine ings will confer the whole on believers. Nor should any be oubled because such persons are sprinkled or affused, since ey obtain the favor of God." Epist. ad. Magnum ed. Paris, 643.

Here is an evident allusion to sprinkling or pouring *for* aptism. But let it be observed that the first mention of such *substitution* is found in the middle of the third century, that

even then Cyprian speaks of it as an "abridgement" of original rite, admissible only in cases of "necessity," presents no authority for such "abridgement," except his "humble opinion." From the manner in which this f speaks of sprinkling, and from the fact that Tertullian wrote but a few years before makes no mention of "abridgement," but everywhere describes the rite as consis in immersion, it is evident that the practice of sprinklin baptism commenced in the time of Cyprian, near the mi of the third century. The case of Novatian which occu A. D. 251 proves that up to this time, pouring was not ad ted, except in cases of necessity, and when admitted, accounted *a half-perfect baptism*. For by the twelfth ca of the Council of Neo-Caesarea clinics, that is, those who received a *substitute* for immersion in sickness—were pro ted the priesthood; vid. valesius Annot. in Euseb. H Eccles. vi. 43; and Cornelius, who was contemporary Novatian, and a rival candidate with him for the bishopri Rome, pleading the want of immersion as a qualification the office says, that Novatian "having fallen into a dange disease, and being supposed near to death received it ordinance] being *poured round* (περιχυθεις) on the whereon he lay; if indeed it be proper to say that such an received it." Euseb. Hist. Eccles. vi. 43. Again in canons of the apostles written in Syria, in the latter part of century, it is said "If any Presbyter or Bishop shall prac *single immersion* in baptism instead of the trine immersio one mystery, let him be deposed.

Fourth Century. Athanasius who succeeded Alexande

Section Third. Practice of the Church.

e bishopric of Alexandria, A. D. 325, says, "To immerse a ild three times, and to emerse him, this shows the death," c. Questio 94.

St. Cyril, who was Patriarch of Jerusalem in the middle of s century, speaking of Simon Magus, says, "His body he pped in water, but admitted not the Spirit to illuminate his art. His body went down and came up, but his soul was ot *buried* together with Christ, nor with Him raised." In- oduct. Lect. § 2. Again, addressing the baptized Chris- ans of Jerusalem, he says, "After these things ye were led to he holy pool of divine baptism, as Christ was carried from the ross to the sepulchre which is before our eyes. And each of ou was asked whether he believed in the name of the Father nd of the Son and of the Holy Ghost, and ye made that aving confession, and descended three times into the water nd ascended again, here also covertly pointing by a figure at he three days' burial of Christ." Lect. xx. § 4. Again, peaking of the baptism of the apostles in the Holy Spirit at he Pentecost, he says, "As he that goes down into the water nd is baptized, is surrounded on all sides with water, so they ere baptized all over by the Spirit. The water surrounds the ody externally, but the Spirit incomprehensibly baptizes the oul within." Lect. xxii. § 14.

Gregory Nyssen, bishop of Nyssa, A. D. 371, and author f the Nycene Creed, speaking of baptism as the figure of Christ's burial, says, "We are not buried in the earth to be ure, but coming to [the water] a kindred element of the arth we are concealed in it, just as the Savior was in the arth." Orat. De Bap. Again he says, "Being then over-

Chapter First. Manner of the Rite.

whelmed in water, and again raised from it, we imitate the burial and resurrection of Christ.' Orat. Cat. 35.

St. Basil, who was bishop of Cesarea A. D. 375, speaking of baptism, says, "By three *immersions* and the like number of invocations, the great mystery of baptism is completed." De Spirit. Sanct. c. 15.

St. Ambrose who was bishop of Milan in the latter part of this century, addressing one who had been baptized, says, "You were asked, 'Dost thou believe in God Almighty?' Thou saidst, 'I believe;' and thus thou wast *immersed*, that is, thou wast buried." De. Sacr. ii. 7.

St. Augustine, one of the most renowned fathers of the Christian Church, says, "After you professed your belief, three times did we *submerge* your heads in the sacred font," Decret. De Consecrat. Distinct. iv. Canon 76. Again, "Before we dipped your whole bodies in this font, we asked you whether you believed in God the Father," Ad. Neoph. Hom. 3.

St. Chrysostom who was consecrated bishop of Constantinople A. D. 398, says, "Our Lord delivered to his disciples one baptism by *three immersions*." Hom. 17. Again he says, "We, as in a sepulchre, *immersing* our heads in water, the old man is *buried*, and sinking down, the whole is concealed at once; then as we emerge, the new man again rises." On John, chap. 3. Again, commenting on the language of Paul, he says, "He does not say 'for if we have been partakers of the likeness of his death;' but what? 'If we have been *planted together*;' so, by the mention of planting, giving a hint of the fruit resulting to us from it. For as his [Jesus'] body, by being buried in the earth, brought forth as the fruit of

Section Third. Practice of the Church.

salvation of the world, *so ours also, being buried in sm,* bore as fruit righteousness, sanctification, adoption, less blessings." Hom. xi. on Rom.

Jerome, one of the most learned and prolific authors of rly church, writing in the latter part of this century, says, is we are baptized both into the Father, and Son, and Spirit, and are thrice *immersed,* that the sacrament of the ity may appear to be one."

th Century. Theodoret, bishop of Cyprus in the former f this century, commenting on Heb. 6 : 2, says, "In holy im we receive the type of the resurrection." St. Leo the , who was elevated to the papal chair A. D. 440 says, in baptism there is a death to sin, the trine immersion ents the three days' burial, and the rising from the water is me as resurrection from the grave." Epist. 4. c. 3.

wrence I. bishop of Novara, wrote a homily in the latter f this century, in which he discourses as follows; "What e in baptism except water, chrism, and a white garment? by being dipped in Jordan sanctified the waters. smal water is water of remission. At the font you e not a Jewish, but an evangelical sign. That day, that when you come out of the laver you have within your- a perpetual running water, a daily remission. You have ed of a teacher, none of the right hand of a priest. As as you come up out of the baptistery you are clothed with ite garment, and annointed with mystical ointment. times invocation is made over you, the trine virtue upon you, and your new vessel is filled with new ne. * * * * John saith "I baptize you with

water unto repentance, but he that cometh after me shall baptize you with the Holy Ghost and with fire.' After baptism do not inquire for John or Jordan, but be the Baptist to thyself. Art thou defiled after baptism, is thy heart vitiated, thy mind contaminated? Dip thyself in the waters of repentance, wash thyself in abundance of tears: let the fountain of compunction diffuse itself through every pore, let it be a living water, overflowing every fibre." Epis. Homil. de Penitentia.

In the year 496 Remigius, bishop of Rheims, baptized Clovis, king of the Franks, and three thousand of his subjects, according to Hincmar, his successor and biographer, Gregory of Tours, Paulus Emilius, and several other French historians. And the early writers place it beyond a doubt that Clovis was *immersed*, by saying that, "the bishop raised the king up out of the water."

Sixth Century. Gregory the Great, writing to Leander, Bishop of Spain, sometime after the middle of this century, says, "By thrice repeated *immersion* we signify the mystery of the three days' burial, and by the thrice repeated *emersion* of the child, from the water we represent the resurrection after three days. Lib. 1. Epist. 41.

Seventh Century. Mahomet, who flourished in the beginning of this century, calls baptism, "Sebgatallah" *divine dipping*, or *religious dipping*, which proves that the oriental churches in his time practiced immersion. See Alcoran, Chap. The Cow. Herbelot. Bibliot. Orient.

According to Bede, a venerable historian of this century, the King and Queen of the Northumbrians "were washed in the river Glen as the bath of remission." And Paulinus baptized

Section Third. Practice of the Church.

the Anglo-Saxons of Britain *in the river Swale*, as no oratory or baptistery was as yet erected. Hist. Eccles. Lib. ii. c. 14.

Eighth Century. John Damascenus, an illustrious father of the church who wrote at Damascus in the first part of this century, says, "Baptism is a type of the death of Christ; for by three *immersions* we signify" &c. Orthodox Fides iv. 10.

About the middle of this century some monks of Cressy in Brittany, inquired of Pope Stephen II. whether "it was lawful in case of necessity, occasioned by sickness, to baptize an infant by pouring water on its head, from a cup, or the hands." To this the pope replied, that, "such a baptism *performed in such a case of necessity*, should be accounted valid." Labbei Concilia, Responsa Stephani, Papae II. In regard to this reply the learned James Basnage very properly remarks, "This is accounted the first law against immersion. The pontiff however did not dispense with immersion *except in cases of extreme necessity*. This law therefore did not change the manner of the rite in public baptisms." Monument. vol. 1. Praefat. Cap. v. § 4.

The same Pope was afterwards inquired of as to the validity of baptism performed by a rustic priest who had not learned perfectly the baptismal formula, and in his reply he gives the words of the priest, which show that immersion was the manner of the rite. They were these; "In the name of the Father I dip you, and of the Son I dip you, and of the Holy Ghost I dip you." Stephani Papae ii. Respons.

Flaccus Alcuinus, the confident, instructor, and advisor of Charlemagne, wrote a book in the latter part of this century in which he says, "The priest shall baptize the candidate by

trine *immersion*, with only one invocation of the Holy Trinity, saying thus; 'I baptize thee in the name of the Father,' immersing him once, 'and of the Son,' immersing again, 'and of the Holy Spirit,' immersing him a third time." Alcuini Lib. de Divin. Offic.

Ninth Century. Rabanus, bishop of Mayence, in the former part of this century says, "After the baptized comes up out of the font, the presbyter immediately signs his forehead with holy oil." De Institut. Cleric. Lib. I. c. 28.

Photius, as quoted by Oecumenius on Rom. 6. 4, says, "The three immersions and emersions of baptism signify death and resurrection."

Pope Zacharias, writing from Rome to Bishop Boniface of Germany, says, "It appears to be decreed and clearly established, by the English Council, that he who is immersed without the invocation of the Trinity, does not receive the sacrament of regeneration; which is entirely true; for if one is washed in the font of baptism without the invocation of the Trinity, he is not a perfect Christian."

Walafrid Strabo, a sacred historian of this century, says, "It should be noted that many have been baptized, not only by immersion, but by effusion; and they may yet be baptized in this manner, *if there be any necessity* for it; as in the passion of St. Laurence, we read of a certain person baptized by water, brought in a pitcher," De Rebus Eccles. 26. Walafrid Strabo was abbot of the convent of St. Gall in Switzerland; and Prof. Stuart styles him "one of the most intelligent and useful ecclesiastical writers of his age."

Tenth Century. St. Dunstan was archbishop of Canterbury

during the latter part of this century. The following anecdote will illustrate the practice in England at this time. "As the archbishop was baptizing a child by the name of Elnoth, he observed him to come up from the water lifting up his little right hand, and spreading out his two forefingers, exactly as the bishop did when he pronounced benedictions on the people, whence he predicted that Elnoth would be a bishop, which afterwards came to pass." Dugdal Monasticon, vol. I. De Archiep. de convents. Glastoniac.

Sometime in this century "the twelve sons of Woldomir, grand prince of Russia, with twenty thousand Russians, were baptized in one day, by a missionary of Photius, the Patriarch; and the ancient Russians would allow no person to be a Christian unless he had been *dipped* quite under water." Vid. Strahlenberg Histor. Geograph. Descript. of the Northern and Eastern parts of Europe and Asia, ch. viii. pp. 283, 286. Vid. Fabricii Lex. Evangel. p. 475.

Eleventh Century. Theophylact says, in his comments on Col. 3: 1, "Baptism typifies, by immersion the death, by emersion the resurrection of Christ;" and again, "Baptism is performed by three immersions."

Twelfth Century. It is related of Otho, the apostle of the Pomeranians, that "he together with his assistant clergy baptized at Julin and Stettin, within two months, twenty-two thousand men." And an eye witness states that they were baptized by immersion. He says, that "great vats were sunk deep in the earth, so as to project above the ground to the knee, into which the descent was easy." The minister stood by the side of the vat without entering it himself, and immersed

them, (trina immersione capitis—mysterium—perfecit.) as they were successively conducted by others down into the water, one entering, another going out. Vid. Vit. Ottonis.

In the ritual of the Ambrosian church, as it stood in this century, the baptismal formula is written thus; "Baptizo te, *prima mertio*, in nomine patris: *secunda mersio*; et filii: *tertio mersio*; et Spiritus Santi, Amen." I baptize thee, [*first immersion*], in the name of the Father; [*second immersion*]; and of the Son; [*third immersion*]; and of the Holy Spirit, Amen. Murat. Antiq. Ital. vol. iv. Diss. 57.

Thirteenth Century. Dr. Pond quotes Hego as saying, "*If there cannot be had* a sufficiency of water for the infant to be *wholly dipped in it*, let the baptizer pour some water upon the infant, and say, I baptize thee," &c. Magdeburg Hist, Cent. xiii. Col. 596.

St. Thomas Aquinas, a writer of the first rank in the Roman Catholic Church, who flourished about the middle of this century, says, "It is safer to baptize by the mode of immersion, because this has common usage in its favor." Summa Theol. III. Quest. 66. Art. 7, After quoting this, Prof. Stuart says, p. 373, "These very words show that a *different usage was coming in*, and Aquinas did not look upon it with any strong disapprobation." But that Aquinas did not mean to show any such thing by these words is clear from what he says in Art. 8, "The minister *sins grievously* who baptizes otherwise than by immersion; since he does not observe the rite of the church." It is certain then that immersion was the common usage at the middle of this century.

Duns Scotus, who was Professor of Divinity at Oxford,

Section Third. Practice of the Church.

Paris, and Cologne, in the latter part of this century, says, "A minister may be excused from trine immersion; for example, in case the minister should be feeble, as to strength, and there should be a huge country fellow to be baptized, whom he could neither plunge in nor lift out." Comm. iv. Sentent. Distiot. 3. Quest. 4. This doctor then, *in the latter part of the thirteenth century*, pleads for sprinkling *only in cases of necessity.*

According to Venema a Synodal appointment was made under John de Zurich, Bishop of Utrecht in the year 1291, which runs thus: "We appoint that the head be put three times in the water, unless the child be weak, or sickly, or the season cold; then water may be poured by the hand of the priest, on the head of the child, lest by plunging, or coldness, or weakness, the child should be injured and die." Hist. Eccles. Secul. xiii. § 164.

Fourteenth Century. According to Basnage, sprinkling or pouring was never authorized, except in cases of *necessity*, until 1311, when a Council at Ravenna declared immersion and pouring indifferent. Monument. Vol. I. Praefat. ch. v. § 4. Thus also Venema, Hist. Eccles. Secus. vi. § 251.

Durande, in his treatise on the Rite of Baptism, ch. ii. says, "Sometimes baptism is given by immersion, so that the whole child is *dipped* in water; and sometimes it is given by aspersion, when the child is sprinkled or water poured upon it."

Fifteenth Century. Erasmus, the most learned man of his age, says, "With us, (the Dutch) they have water *poured* on them in baptism; in England, they are *dipped.*" Annot. in N. T. Vid. Wall, Hist. Bap. P. II. ch. 9.

Chapter First. Manner of the Rite.

Sixteenth Century. The English Liturgy, published about the middle of this century, runs thus: "The prieste shall take the chylde in his hands, and aske the name, and namynge the chylde, shall dyppe it in the water thryce; first dyppyng the ryght syde; seconde the lefte syde; the thyrd time dippyng the face toward the fonte. And if the chylde be weake it shall suffice to pour water upon it." The boke of common praier, &c. Wigorniae in officina Joannis Oswaeni Mai 1549.

The same year in which the Liturgy of Edward VI. was published, Archbishop Cranmer put forth a catechism, accompanied with a sermon, in which he says: "What greater shame can ther be, then a man to professe himself to be a Christen man, because he is baptized, and yet he knoweth not what baptisme is, nor what strength the same hath, nor what the dyppyng in the water doth betoken;—when God is added and joyned to the water, then it is the bathe of regeneracion, a bathe that washeth our soules by the Holy Ghoste, as Saynct Paule calleth it, saying God hath saved us throwe hys mercye by the bathe of regeneracion; for baptisme and the dyppynge into the water doth betoken that the old Adam, with al hys synne and evil lustes ought to be drowned and kylled by daily contrition and repentence." Catechismns, &c. Gualterns Lynne excudebat. 1548.

King Edward's Catechism runs thus: "*Master.* Tell me (my sonne) how these two sacraments be ministered, baptisme, and that which Paule calleth the supper of the Lord. *Scholar.* Hym that believeth in Christ; professeth the articles of Christian religion and myndeth to be baptized (I speak now of them that be grown up to ripe years of discretion;

Section Third. Practice of the Church.

sith for the yong babes, theyr parentes or the churches profession sufficeth) the minister dyppeth in, or washeth with pure and clear water onlye, in the name of the father, and of the sonne, and of the holy ghost, &c." The Catechisme, Imprynted at London by John Day.

William Tyndale says, "The plungynge into the water sygnifieth that we dye and are buryed with Christ as concernynge the old lyfe of synne which is Adam. And the pullynge out agayne sygnyfyeth that we ryse agayne with Chryste in a new life." The Obedyence of a Chrysten man, &c. Fol. 76 Baptym. (A. D. 1528).

James Sadolet, who was created Cardinal by Paul III. A. D. 1536, says, "Our trine immersion in water at baptism, and our trine emersion, denote that we are buried with Christ in the faith of the true Trinity, and that we rise again with Christ in the same belief." Comment. in Rom. 6 : 4, 8.

The first law *requiring* sprinkling was that of Calvin, in which he enjoined that the minister take water in his hand, and lay it on the child's forehead;—in his Form of Prayers and Ministration of Sacraments, published 1556. In 1559, John Knox and other Scotsmen carried the practice from Geneva to Scotland; where it was confined, however, pretty much through this century.

Seventeenth Century. At the beginning of this century the Liturgy of the English church still required immersion, except in cases of weakness; yet soon after the practice of pouring in ordinary cases began to prevail; and about 1641, sprinkling, properly so called, was first introduced into England. Vid. Wall. Hist. Inf. Bap. p. 403. While immersion con-

tinued to be the universal practice, there was little dispute on the subject, but as soon as pouring and sprinkling began to be used the controversy commenced. In 1643 it was keenly debated in the Assembly of divines at Westminister, whether immersion or sprinkling should be adopted as the practice of the church; and it was finally decided in favor of sprinkling by a vote of twenty-five to twenty-four.

Thus after the lapse of sixteen centuries the ordinance of baptism as practiced by Christ and his apostles was set aside. The practice of sprinkling, however, was confined to the Western, or Latin church. It is admitted on all hands, that the Oriental or Greek church, which embraces a very large part of Christendom, has always adhered to the practice of immersion. Says Prof. Stuart, "The mode of baptism by immersion, the Oriental church has always continued to preserve, even down to the present time." Hasselguist tells us that "the Greeks christen their children immediately after their birth, or within a few days, at least, dipping them in warm water; and in this respect they are much wiser than their brethren, the Russians, who dip them into rivers, in the coldest winter." Travels, p. 394. Says Deyhingius, "The Greeks retain the rite of immersion to this day, as Jeremiah the patriarch of Constantinople declares.' De Prudent. Pastoral. pars iii. c. 3. sec. 26. "That the Greeks defend immersion," says Buddeus, "is manifest, and has been frequently observed by learned men; which Ludolphus informs us is the practice of the Ethiopians." Theol. Dogmat. c. 1. s. 5. Dr. Wall, an eminent pedobaptist writer, says, "All the Christians in Asia, all in Africa, and about one third part of

Europe, are of the last sort, (i. e. practice immersion,) in which third part of Europe are comprehended the Christians of Graecia, Thracia, Servia, Bulgaria, Rascia, Wallachia, Moldavia, Russia Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with most reason of any." Hist. Inf. Bap. part ii. ch. ix.

Such are the grounds on which all ecclesiastical historians unite in affirming, that during the first ages, the whole Christian church invariably practiced immersion, except in cases of sickness, (see Appendix, Note Twenty-first), and in view of which Prof. Stuart is constrained to acknowledge that he "knows of no one usage of ancient times, which seems to be more clearly and certainly made out;" and that he "cannot see how it is possible for any candid man who examines the subject, to deny this." And he sums up his conclusion in the following words: "We have collected facts enough to authorize us now to come to the following general conclusion, respecting the practice of the Christian church in general, with regard to the mode of baptism, viz. that from the earliest ages of which we have any account, subsequent to the apostolic age, and downward for several centuries: the churches did generally practice baptism by immersion; perhaps *by immersion of the whole person;* and that the only exceptions to this mode which were usually allowed, were in cases of *urgent sickness*, or other cases of immediate and imminent danger, where immersion could not be practiced."

"Aspersion and affusion," he adds, "which had now and then been practiced in primitive times, were *gradually* intro-

duced. These became at length quite common, and in the Western church, almost universal, sometime before the Reformation." To state the case, however, with a little more particularity, it is proved from the foregoing data, that immersion was the universal practice of the whole Christian church in the first ages after the apostles; that *pouring* was first introduced for the sick, about the middle of the third century, but had no public sanction till the year 753; that it was considered a *half-perfect baptism*, an "abridgment" of the rite, acceptable only "through the divine clemency," *in cases of necessity*; and that it was confined to cases of sickness and necessity, immersion being the mode in all ordinary cases, till the thirteenth century, when affusion was gradually introduced in ordinary cases, in the Western or Latin church, though immersion continued to be the ordinary practice in Scotland till the middle of the sixteenth century, and in England, till the beginning of the seventeenth, while in the Oriental churches it has continued to be the mode, even down to the present day.

As to what Prof. Stuart says, pp. 159, 181, respecting the custom of the ancient churches, I have somewhat to say. Speaking of the earliest times subsequent to the apostles, he says, that "in those days of immersion all the candidates for baptism, men, women, and infants, were completely divested of all their garments, in order to be baptized, thus receiving the ordinance *in puris naturalibus*, naked as Adam and Eve before the fall." "This custom," says Prof. Stuart, "is as certain as testimony can make it."

Now if such was a custom of the ancient churches, it proves

nothing either in favor of immersion or against it; for it had no necessary connection with it. It must have been introduced after the apostolic age, along with other corruptions for which Christianity can be in no way responsible. It is therefore as unfair, admitting it to be true, to mention such a fact as an objection to immersion, or with a view to prejudice the reader against immersion, by associating it with what is disgusting and immoral, as it would be to bring up certain "scandalous" practices, which have been sometimes connected with sprinkling, (but which no historian has ever related in English, and which must be nameless here,) as an objection to that mode. But if Prof. Stuart introduced the fact, as he would seem to intimate, rather to prove the *universal and invariable practice of immersion*, he certainly reasons illogically. His conclusion has no legitimate connection with the premises. "For," says he, "if such a violation of decency was submitted to, in order that baptism might be performed as the church thought it should be, it argues that immersion was considered as a rite not to be dispensed with." Now the practice of divesting the candidate of his garments was just as invariably an accompaniment of *pouring* as of immersion, Prof. Stuart himself being judge. Suppose then I should affirm that pouring was the universal and invariable practice, and go on to prove it from the fact that the persons to be baptized were always entirely divested of their garments, adopting Prof. Stuart's mode of reasoning, thus: "If such a violation of decency was submitted to, in order that baptism might be performed as the church thought it should be, it argues that *pouring* was considered as a rite not to be dispensed with."

The conclusion would be just as logical in one case as in the other. But can that mode of reasoning be sound which leads to opposite conclusions? It is evident that such a practice, if it had existed, would prove neither *pouring* nor *immersion*, in as much as it could not have any necessary connection with either form. But the truth is, we have no satisfactory evidence that such a practice existed in the ancient churches. On the contrary it is quite certain that no such custom ever existed in the Christian church. See Appendix, Note Twenty-second.

For the historical account of Jewish proselyte baptism see Appendix, Note Twenty-third.

Though Prof. Stuart supposes that the philological investigation of baptizo left us in doubt, as to how much it necessarily implies, and that the circumstances accompanying the rite, so far as the New Testament has given them, left us still in doubt; yet he admits that "we are left in no doubt as to the more generally received usage of the Christian church, down to a period several centuries after the apostolic age." He says "they plainly construed baptizo in the New Testament as signifying *immersion*;" and "it would hardly seem to be capable of denial," he adds, "that the Greek fathers, and the Latin ones, who were familiar with the Greek, understood the usual import of the word." He therefore "cheerfully admits that baptizo in the New Testament, when applied to the rite of baptism, does in all probability involve the idea that this rite was *usually* performed by immersion, but not always." In his view no stage of the investigation has developed any *certain* evidence how much baptizo necessarily implies, in its applica-

tion to the Christian rite, till we come to the history of baptism after the apostolic age. Here he admits we have indubitable evidence, that from the apostolic age downward for several centuries, this word was uniformly taken, throughout the whole Christian church, in the sense of immersion; and from their usage of baptizo he infers, that when applied to the Christian rite in the New Testament, it *in all probability* involves the idea that the rite was usually, that is, excepting the cases mentioned in Acts 10: 47, 48; 16: 32, 33; 2: 41, performed by immersion.

In view of the whole investigation, then, Prof. Stuart's conclusion is, that there is no *certain* evidence that the rite of baptism, as recognized by Christ and the apostles, consisted in immersion, but a very high degree of *probability* that this was *usually* the case. But in view of the whole, I must draw a very different conclusion; and so must every intelligent reader, as I think. So far from being left in doubt after a philological investigation of the subject, and after an examination of the practice of the primitive administrators of baptism, the evidence from each of these sources is complete and irresistible. We have seen that baptizo, from the very earliest period down to the Christian era, was used to signify immersion; that it was used in the time of Christ and the apostles, by the whole world around them, to signify immersion; that Christ and the apostles themselves, when not speaking of the rite of baptism, used it in the sense of immersion; that it has always, from the apostolic age to the present time, been used in the sense of immersion; that there is no proof of its ever having been used in any age in any other sense; and

that the Greeks themselves, who of course must understand its meaning, stand up and with united voice testify that "it has but one meaning, and signifies literally and invariably, *to plunge.*" What evidence could we have more decisive than this, that the command to go and teach all nations, *baptizing* them, is a command to *immerse?* It is the climax of absurdity to suppose that Christ, in enjoining a religious duty, or describing a religious act, would use the word to signify any thing else than what it was universally understood to mean. We might as well suppose that the expressions *to eat* and *to drink*, in their application to the Christian ordinance, have a different meaning from what they are understood to have every where else. We have seen, too, in the examination of the practice of the primitive administrators of baptism, that the circumstances accompanying the administration of the rite, so far as they are related in the New Testament, in most cases obviously involve immersion, and are never incompatible with it; that the apostles themselves have explicitly and unequivocally defined their practice as consisting in immersion, and enjoined upon the churches to follow their example; and moreover that the symbolical design of the rite is such as proves that they were limited to immersion, and could not lawfully depart from it. In addition to all this, we have seen that all the churches of Christ immediately after the apostolic age, understood baptizo in the sense of immersion, as well in its religious, as in its ordinary application; and were universally in the practice of immersion, permitting no deviation from that mode, for several centuries, in any case where immersion could be performed. All which serves to corroborate

Section Third. Practice of the Church.

the proof exhibited before, touching the meaning of the word, and the practice of the apostles, inasmuch as it is incredible that they should have been mistaken with respect to either the common or religious acceptation of baptizo; or that any practice regarding the form of this rite, except the one handed down by the apostles, could have become universally prevalent immediately after their demise. The evidence then is complete; and one would think that the conviction must force itself irresistibly upon every mind, that Christ, in promulging the law of baptism, has distinctly and unequivocally commanded immersion, and that the New Testment recognizes no other form of the rite. If language has any meaning, or apostolical precedent any authority, then it is enjoined on the Christian ministry, to the end of time, TO IMMERSE their disciples in the name of the Father, Son, and Holy Ghost. This is the literal import of the command.

CHAPTER SECOND.

IMPORTANCE OF THE RITE.

We come now to a point in this discussion, which des the serious and prayerful attention of every professed fol of Christ. If obedience to the Saviour's commands acknowledged test of discipleship, and the evidence of l him, it certainly becomes us to pause and consider, befo adopt a position that leads us to think or speak lightly institutions. Prof. Stuart frankly admits that *baptizo* New Testament, when applied to the rite of baptism, d all probability involve the idea that the rite was usuall formed by immersion, and he finds nothing in the ci stances that absolutely forbids the conclusion that imm was uniformly adhered to; he fully concedes that the ch immediately after the apostolic age, for several cen plainly construed the word as meaning immersion, and t Greek fathers, and the Latin ones who were familiar wi Greek, must undeniably have understood its meaning yet he supposes, that although it were even demons

Divine Precepts Require Literal Obedience.

certain that *baptizo* means only to immerse, and that the apostles uniformly practised immersion, it nevertheless would not follow that we must adhere to the original ceremony. 'He is not at all concerned in what way the result of the inquiry may come out in respect to the *original mode* of baptism; for the external mode of an external rite, never can, with his present views of Christianity, become to him a matter of any peculiar interest, in any other point of view than merely that of a historical fact.' Adopting the words of Calvin in his Institutes, iv. c. 15. § 19, he says: 'It is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions; although the word *baptizo* signifies to immerse, and the rite of immersion was practiced by the ancient church.' He does not then attempt the defence of sprinkling, on the ground that such a practice receives the least countenance either from the meaning of the original word, or from apostolic precedent. He rests the argument on what he supposes is a surer basis than either, viz. the *nature* of the institution. Baptism is an *outward ceremony;* and therefore he contends that it is no part of real religion, but a mere *circumstance* of religion, and that consequently it can be of no importance to preserve it in its original form.

'The rite in question,' he says, 'is *merely external.* * * * * * Whenever an enlightened Christian wishes to make the enquiry, what is *essential* to his religion, should he not instinctively open his Bible at John iv. and there read thus: 'Believe me, the hour cometh, when ye shall worship the

Father, neither in this mountain nor yet at Jerusalem. T hour cometh, and now is, when the true worshippers shall w ship the Father *in spirit and in truth*; for the Father seek such to worship him. GOD IS A SPIRIT, and they that wors him must worship him IN SPIRIT AND IN TRUTH.' 'He says Prof. Stuart, 'is the very foundation principle of Christian and all acceptable worship. God who is himse Spirit, requires the homage of our spirits. All else is noth while this is withheld; and when this is given, all else is *cumstance*, not essence.' Christ unquestionably meant her contrast the Ancient and New Dispensations; observing t the true worshippers should hereafter worship the Father, before the symbol of his glory in the temple at Jerusalem, in every place wherever he is spiritually present; and no formerly, with Jewish rites and forms, but in the *spirit* a *truth* of those ancient types and shadows. But this by means implies, either that all external worship was to be al ished, or that it was to be lightly esteemed. Christ and gospel are the 'spirit and truth,' the sum and substance of ancient economy; and he that approaches God through Mediator, whether it be with the homage of his spirit, or in outward institutions of Christianity, does in the fullest se worship in the spirit and truth of that dispensation. Bu explain Christ's words in this place, in such a manner a diminish the value and importance of baptism and the c munion, of prayer and praise, or of any of the instituted fo of Christian worship, is to make Christ, in one part of word, set aside his institutions and his own authority in o parts of his word. This is to interpret Scripture in the

spirit of the ancient Pharisees. They taught that a man might make a 'corban of his property, i. e. consecrate it, under pretence of honoring God, and after that be free from the obligation to honor or support his parents. This was making the word of God of no effect through their tradition. It was interpreting the Scriptures in such a way as to make one part annihilate the authority of another. Any interpretation of any passage, which sets aside the plain commands of God in another part of his word, must be incompatible with the design of the Holy Ghost, and incompatible with the real meaning of the passage. Prof. Stuart introduces the 4th of John to disprove the necessity of obeying God in the outward institutions of religion. 'God,' he says, 'requires the homage of our spirits. All else is nothing while this is withheld; and when this is given, all else is mere *circumstance*, not essence.' It is true that if we withhold the homage of our spirits, all else is nothing; but it is not true that spiritual exercises constitute the sum total of religion. External worship is as really a part of religion as spiritual homage. What is religion, but obedience to the commands of God? and is it not as important to obey God in relation to external duties, as in regard to spirituality? Can we rebel with more safety in one case, than in the other? What higher spirituality can there be, than to love God? and will not love prompt us to obey all the commands of God? 'Then shall I not be ashamed,' said the Psalmist, 'when I have respect unto all thy commandments.' 'I esteem all thy precepts concerning all things to be right: and I hate every false way.' So if we are truly spiritual, we shall, like this pious king, have respect unto *all* the command-

ments of God: and shall esteem *all* his precepts concerning *all* things to be right. If we are spiritual we shall sit, like Mary, at the feet of Jesus to hear his word. If he claim the heart, we shall give him our hearts; and if he require the service of our bodies, we shall cheerfully yield it. What have we to do, to distinguish his commands into essential and non-essential? Is it not essential to obey all his commands? How can we know what value he puts upon any service, any further than he tells us in his word? Prof. Stuart supposes it cannot be essential to adhere to immersion, because it is an external ceremony, and provided we render the homage of our spirits, all external worship is the mere *circumstance*, not the essence of religion. If external duties were not required, they would not be essential. But God does require them; and yet he supposes that it is not essential to obey these commands, provided that we render the homage of our spirits. But is it a supposable case, that we can obey God in regard to spiritual duties, and at the same time deliberately disobey him in regard to another class of duties? The position is self-evidently absurd. It assumes that a holy heart may exist independently of a holy life. As well might we suppose that a sweet fountain can send forth bitter water, or a good tree produce bad fruit. The real Christian will yield to the authority of God whenever he sees it. If he is convinced that God requires him to pray, or praise, or be immersed, he will submit. If a duty be impracticable, the command, under such circumstances, is not binding; and I do not say that the delinquent may not find forgiveness in case he mistakes, or does not clearly see the path of duty. But if one stubbornly rebels; if

Divine Precepts Require Literal Obedience.

he wilfully disobeys in regard to a known duty, no matter whether it be spiritual or external, he cannot, while he persists, be entitled either to the name of a Christian, or a hope of heaven. Does the Scripture lead us to conclude that they may be neglected with impunity?

It was by external obedience, and not by spirituality merely, that the integrity of our first parents was tested at the beginning; and the curse that followed the transgression teaches us an awful lesson on the danger of delinquency in regard to any positive precept. The Jewish feasts and sabbaths, the sacrifices and offerings, were external institutions; yet they were charged in the most solemn manner to observe the whole with religious scrupulosity; 'What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.'

It was in regard to an external rite, that Nadab and Abihu sinned. The law forbade the offering of strange incense before the Lord; but they probably supposed the quality of the fire was a mere circumstance; that the whole was an external rite, and the 'mere *mode* of an external rite could not be essential;' and so ventured to transgress the positive command of God. The result was, that they paid for their temerity with the forfeiture of their lives. Immersion is not a *mode* of baptism, a mere circumstance of the rite; it is the rite itself: but if it were a mere circumstance, the case of Nadab and Abihu would show, not only that we cannot lawfully dispense with a positive institution, but that when the *circumstances* of a rite are prescribed, we can no more alter these, than we can remove the rite itself. Jehovah will be sanctified

[illegible]

[illegible] Peter's hearers were pricked [illegible] what they should do, he exhorted [illegible] and they that gladly received the word were baptized that very day. Philip at Samaria, pursued the same course: for it is said that when they believed the things that were spoken by Him, they were baptized both men and women. So when he fell in with the Ethiopian eunuch, he improved the first opportunity he had of mentioning the duty, not only of repentance and faith, but of baptism; for when they came to some water the eunuch exclaimed, See, here is water; what doth hinder me to be baptized? Of course the eunuch would not have proposed to receive baptism, if Philip had not first informed him that this was the instituted

Divine Precepts Require Literal Obedience.

method of professing faith in Christ. When Saul was converted, Ananias was sent to instruct him in the way of duty. He seems to have been the first Christian that visited him; and he at the first interview exhorted him to arise and be baptized. Peter, in the first sermon he preached to the Gentiles at the house of Cornelius, urged the duty of baptism. Lydia appears to have been converted and baptized immediately upon the very first sermon she heard. Of course the apostles must have directed her attention to the subject. And when the jailor opened his heart to hear the word of the Lord, and together with his household, professed faith in Christ, the apostles did not suppose that they had declared to them the whole counsel of God, till they had directed them to be baptized. If therefore the apostles wherever they went, invariably preached the necessity of baptism as a branch of Christian duty, and it was as invariably submitted to by all who cordially received the word, how can we draw the conclusion that the ordinance is of little consequence, and may be altered or omitted altogether, as convenience or fancy may dictate? We do not believe that external rites have themselves any intrinsic importance, that is, that they have any inherent efficacy of sanctification; but they derive their importance from the consideration that God has enjoined them; and whether we look at these rites in general, or at baptism in particular, in the light in which they are presented in his word, they appear evidently too important to be either neglected or lightly esteemed. The argument, then, that we may lawfully remove or alter the rite of baptism, because it is an external ceremony, is not sound. If Christ has enjoined immersion, we must obey him. There is no

[illegible] dispensing with the obligation. And a command [illegible] be obeyed in no other way than by *immersion*. If we substitute sprinkling or any other ceremony in its stead, we [illegible] place it that of disobedience.

'But,' says Prof. Stuart, 'no injunction *is any where given* in the New Testament respecting *the manner in which this* rite shall be performed. If there be such a passage let it be produced. This cannot be done.'

But what necessity is there for any particuler injunction respecting the manner of the rite? Would it be possible to describe the rite more definitely than it is described by the word? If it has not been conclusively proved that *baptizo* signifies to *immerse*, and that this is its only proper and legitimate meaning, then there is no evidence in demonstration. When they were required, under the law, to *sprinkle* the blood and water upon the leprous person, and to *pour* oil upon his head, what further explanation of the ceremony did they need? The words *pour* and *sprinkle* were definite terms—so definite that they could not possibly mistake the nature of the action. *Baptize* is just as definite in its meaning as *pour*, or *sprinkle*; and if we are guided by the word, it is impossible to mistake the manner of the rite. But that the word itself does 'in all probability' signify to immerse, Prof. Stuart 'cheerfully admits;' he denies however that it should be taken in its *literal* sense. To admit the literal meaning of the command to determine the manner of the rite, he thinks would prove too much; for if we are bound to observe *literally* the command in relation to baptism, he supposes it will follow that we must likewise observe literally the command in relation to the

Divine Precepts Require Literal Obedience.

Lord's Supper. 'At the original institution of this rite,' he observes, 'they were assembled in an upper room; they reclined upon a sofa or triclinium: they celebrated at night; they used unleavened bread, and drank red wine; their clothes were of a certain form.' In a word, all the circumstances of the occasion were, in some respect or other, different from those which now accompany the administration of the Lord's Supper. Yet Jesus gave command respecting this ordinance in the following manner: 'THIS DO *in remembrance of me.*' I ask now all the advocates for the literal sense of *baptizo*, who urge upon the churches the original *mode* of this rite, why they do not urge upon them in the same manner, and for the same reason, the *literal* doing of what Christ commanded as to the sacrament? Why do you not plead for its celebration by night; and this too in a reclining posture, in an upper chamber, with unleavened bread, with the dress, furniture, and attendance that originally were exhibited? You regard not one of all these circumstances; not even a single one. How then do you obey the command of Jesus, THIS DO *in remembrance of me?* According to the tenor of your own exegesis, you do not obey it; you cannot, while you do not literally imitate all these particulars.

It is true that both commands stand upon the same footing, as it respects the principle of interpretation; and unquestionably the language is to be taken in its literal sense in both cases. But Prof. Stuart supposes that all the *circumstances* accompanying the first celebration were embraced in the command, THIS DO. He entirely misapprehends the Scripture narrative. The Evangelist states that when Jesus insti-

tuted the communion, "he took bread and break it, and gave it to the disciples, saying, This is my body, which is given for you: this do in remembrance of me." Luke 22: 19. Paul, alluding to this transaction, says: "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it, and said, *Take, eat:* * * * * *this do in remembrance of me.* After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: *this do ye, as oft as ye drink it, in remembrance of me,*" 1 Cor. 11: 23—25. The command has no reference whatever to the circumstances. But had the Saviour commanded us to celebrate the communion in an upper room, with unleavened bread, and habited in a peculiar dress, it would be just as important to observe these circumstances, as to participate of bread and wine; and in neglecting them we should as really disobey the command, as if we were to omit the rite altogether. All that we are commanded to do, however, is *to eat bread, and drink the cup;* and this we are bound to do *literally.** So with regard

* Prof. Stuart supposes that, in case that bread and wine could not readily be obtained, we might with perfect propriety substitute any of the usual elements of nourishment for the body; that we might, for instance, in case of necessity, celebrate the communion acceptably upon fish and water. Some Pedobaptist churches have recently improved upon this suggestion, and actually removed the wine from the communion altogether, substituting water in all cases. Is this keeping the feast as it was delivered? Christ caused the disciples to eat *bread*, and to drink of the *fruit of the vine*, i. e. *wine;* and he commanded them, To DO THIS, that is, to eat *bread* and drink *wine* repeatedly, in remembrance of him. Does this mean to eat *fish* and drink *water?* Do we interpret language in this way in the common intercourse of life? If a son ask *bread* of his father, will he give him a *stone?* Or if he ask for a *fish*, will he give him a *serpent!* Why not suppose, then, that Christ means as he says? He instituted the feast in foresight of every possible exigency;

Divine Precepts Require Literal Obedience.

to baptism; the command requires us to *be immersed;* and this we are bound to observe *literally.* As to circumstances, as whether it shall be performed in the morning or evening, whether it shall be accompanied with singing or prayer, etc., they are not important, because they are not contemplated in the command. The advocates for the 'literal sense of *baptizo,*' then, who urge upon the churches the '*original* mode' of this rite, do urge upon them in the same manner, and for the same reason, 'the *literal* doing of what Christ has commanded, as to the communion.' We urge literal obedience to the command of Christ in both cases; and in both cases we are sustained by the uniform practice of the apostles.

'But,' says Prof. Stuart, 'an external rite, to all intents and purposes of any possible consequence, is essentially preserved

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and if he merely designed that we should make use of any of the common elements of nourishment, why did he not say so? Why did he not express himself intelligibly? How can the Bible be called a revelation, if its positive precepts, which are delivered in the plainest and most unequivocal language, may be made to mean any thing we choose to have them mean? Let us suppose Joseph, when he was commanded to take Mary and the young child and flee into Egypt, to have interpreted the command on the same principle that is proposed to be adopted in regard to baptism and the communion: 'The *spirit* of the command only requires me to flee from the reach of Herod; the place is a mere *circumstance;* and though the command *literally* requires me to go into Egypt, yet the command will be substantially obeyed though I go into *Arabia.*' On this principle of interpretation, might not Jonah have found an apology for fleeing to Tarshish when he was commanded to go to Nineveh? The command *literally* required him to go to Nineveh; but might he not have reasoned, that in its true *spirit* it only meant that repentance should be preached to sinners; that there were wicked people in Tarshish, and the place was a mere *circumstance;* therefore the command might be substantially obeyed by going to the latter place? Paul received a specific commission to go and preach among the Gentiles. But suppose he had refused to leave Judea, and confined his labors to his own nation; though he would have been preaching the gospel, and doing good, as well as gratifying the excellent feelings of his heart towards his brethren, would Christ however have considered him as acting in obedience to his command? Certainly not.

or performed, *when its significance is essentially kept up.* Baptism is significant of *purification;* and sprinkling is as expressive of this as immersion.' Baptism, it is true, is sometimes, though seldom, alluded to in the Scripture as an emblem of purification: but this is not the main design of the institution. The grand idea exhibited in baptism, is, the NEW LIFE upon which the subject has entered. There is not a more important, or a more prominent truth in the word of God, than that men must be entirely *transformed in their moral character,* before they can become the subjects of the kingdom of Christ, or enter the realms of glory. The Christian is therefore emphatically a *new creature.* He has been born again; he has passed FROM DEATH TO LIFE: and it is this important fact in his experience, this grand feature in his moral character, that is designed to be uniformly exhibited in the ordinance of baptism. And immersion in water, by which the subject is buried as it were in a grave, and again raised out of it, is a beautiful and impressive emblem of this fact. It represents in a striking manner, our dying to sin, and coming forth again to a new life of holiness; or that complete *moral change* by which we are qualified to become subjects of Christ's kingdom, children of God, and heirs of heaven. But pouring and sprinkling cannot afford an image of death and resurrection. If therefore we substitute either of these ceremonies for immersion, we destroy the significancy of the rite, and defeat the main design of the institution. But suppose we admit, for the sake of argument, that *purification* is the principal thing, or if you please, the only thing that is symbolized by baptism; and suppose we admit too that pouring and

sprinkling would be just as significant of this as immersion; yet if Christ has not left it to our choice, but has expressly designated the emblem, and commanded us to observe immersion, can we lawfully set aside the symbol he has selected, and substitute one of our own choice? Was Moses at liberty to cover the ark of the testament with *brass*, when he was commanded to overlay it with *gold?* The priest was required to sprinkle the blood upon the mercy-seat. Would he have obeyed the command in case he had *poured* it? Such articles as had been defiled by coming in contact with unclean reptiles, were required to be *dipped* into water; would they have been considered as obeying the command in case they had merely *sprinkled* them? Certainly they would not. How then can we be considered as obeying the command *to immerse*, when we merely *pour* or *sprinkle* water upon the candidate? Prof. Stuart supposes that we should in this case, substantially obey the command, because, though we do not literally perform the ceremony that is required, yet we do perform one that is *equally significant.* But this after all is not obeying the command. It is not doing what Christ has required us to do. It is removing his institution altogether, and substituting an invention of our own in its place. No matter how much may be said for its *significance* or *usefulness.* If it is not the thing Christ has commanded, it is to be ranked with the traditions and doctrines of men. Of all the numberless corruptions which, since the rise of Popery, have been foisted into the worship of God, none were ever proposed as avowed innovations. They are uniformly baptized with some specious name of *significance* or *usefulness*, and supported by

some plausible argument for their compatibility with the *spirit*, if not with the *letter* of the gospel. We ought therefore to be extremely cautious about receiving as a sacred rite, and an institution of Christ, any thing that is not clearly sanctioned in his word. Christ as a Son, having charge of the New Testament church, has been faithful in revealing the will of his Father; and as disciples we shall evince our love to him by submitting, without murmuring or disputing, to his institutions; and not by substituting our own inventions in the place of the revealed will of God.

'But' says Prof. Stuart, 'I ask those who plead for literal conformity in mode to the ancient rite of baptism, how they dispose of the ordinance respecting the disciples' washing each other's feet, described in John ch. xiii? Who has repealed the obligation to a literal conformity with this command? You will say, it is the *spirit*, rather than the letter, which is here inculcated. I accede. But what is the case in respect to baptism? Will nothing but the *letter* do here? So you may think and reason. But are you not entirely inconsistent with yourself?' To this it is sufficient to reply, that every act of brotherly kindness is not necessarily an act of religious worship. The washing of each other's feet, although Prof. Stuart styles it an ordinance, was not enjoined as a religious institution, an act of *homage to God*,—but as a *service to the saints*; and can it be shown that we are not bound to a literal conformity to this command, whenever such an act would be a real service to our brethren?

'Personal safety and convenience,' says Prof. Stuart, 'often demand that immersion should be dispensed with. • • •

Divine Precepts Require Literal Obedience.

Persons often need to be baptized, when access to water abroad is difficult, dangerous, or impossible. The infirm health of the officiating minister forbids the exposure of himself in this way; the feeble state of the person to be baptized forbids it; or the winter season forbids it. In all the northern and southern parts of the globe, reasons of climate must be urgent against the practice of immersion in rivers and pools for some nine months in the year.' I am not aware that 'reasons of climate' interpose any serious barrier to immersion in any habitable part of the world. The Greek church is spread over an extent of country that embraces every variety of climate; and they have always found it practicable to immerse from the southern provinces of Greece to the northern extremities of the Russian empire. True, there might be cases where immersion would be impracticable. But what then? If one is prevented from receiving baptism, by circumstances that are beyond his control, he is released from the obligation. Christ does not require it of him. But if Christ does not require it, why should he be anxious to invent something in its place? Let Romanists contend for works of 'supererogation;' but let us, as protestants, deem it sufficient to do what is commanded. Prof. Stuart supposes, however, that cases of extreme sickness and imminent danger, are not the only ones in which reasonable consideration pleads for dispensing with immersion; and in confirmation of his own, he cites the opinion of Duns Scotus, the celebrated metaphysical theologian, (fl. 1260,) who says: 'A minister may be excused from trine immersion, for example, in case he should be feeble as to strength, and *there should be a huge coun-*

try fellow to be baptized, (*sit unus magnus rusticus,*) whom he could neither plunge in nor lift out;' Comm. in iv. Sentent. Dist. 3. Quest. 4. This would indeed be a sad dilemma for both minister and candidate. But does Prof. Stuart present this case for the amusement of the reader, or does he seriously think that cases may occur where a minister on account of the *huge size* of the candidate, should be allowed so far to depart from the *letter* of the command as to *sprinkle* him? Prof. Stuart is really serious. 'The like to this,' he says, 'must often occur; especially if the most ancient practice of repairing to rivers and pools continue to be maintained.' But must not cases of disparity in the size of the minister and candidate have occurred as frequently in ancient times as at the present day? and if this were such a potent objection to immersion, why did not the ancients plead for a dispensation? Had Prof. Stuart, or his 'metaphysical theologian,' dipped a little *into natural philosophy,* it must have occurred to him that whatever a person's size may be, he is still lighter than water, and therefore when immersed, naturally rises to the surface independently of any effort on the part of the administrator. It is a principle in hydrostatics, that *every body when immersed in water, loses so much of its weight as is equal to the weight of an equal bulk of water.*—That is, loses about sixty-two pounds to every cubic foot of water displaced. Therefore if the weight of the human body and that of water were just equal, a person under water would lose his whole weight; that is, his weight would be *nothing.* But being about one ninth lighter than water, he displaces more by *one ninth,* than what is equal to his own weight, and this surplus serves to raise him; *and*

Divine Precepts Require Literal Obedience.

the larger the person, the greater is the upward pressure. It requires therefore no exertion to bring the candidate to the surface; and in a suitable depth of water, whatever be his size, a very moderate effort is sufficient to raise him from the surface to an erect posture. But did not Christ foresee every possible case? Did he not know who were to be the administrators, and who were to be baptized? And did he not, in foresight of all these circumstances, command his ministers to go forth into all the world, and *immerse all that believe in his name?* This point has been incontrovertibly established; and with the humble and sincere disciple, such objections as the above have not the weight of a straw; they are contemptible.

But Prof. Stuart thinks he has scriptural proof that external rites are of little value. The passage he appeals to, is 2 Chron. 30: 18—20. It appears that Hezekiah, upon his accession to the throne of Judah, wishing to restore the long neglected solemnities of religion, cleansed the temple and proclaimed a passover on the fourteenth day of the second month, being too late to celebrate in the first. According to the law of Moses, all who had contracted ceremonial defilement were prohibited access to the feast, until they were purified: 'Whosoever he be of all your seed among your generations, that goeth unto the holy things which the children of Israel do hallow unto the Lord, having his uncleanness upon him, that soul shall he cut off from my presence,' Lev. 22: 3. But it was ascertained after the solemnities of the passover, that 'a multitude of the people who had not cleansed themselves, did eat of the passover otherwise than was written.' 'And what,' says Prof. Stuart, 'did this good king in respect to them? Did he

excommunicate them, or refuse to keep the passover with them? Neither: but he prayed for them, saying 'The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah and healed the people.' 'And is not this,' continues Prof. Stuart, 'fraught with instruction, as to the real value the Bible sets upon *externals?* It does seem to me to be so.' Hezekiah did not indeed refuse to keep the passover with them; for this feast was already over, and their guilt consisted in *having partaken in their uncleanness.* Had he known however that they were not purified, he could not have permitted them to approach the feast, without being himself a partaker of their sin. But *why* did he not excommunicate them? Was it because he thought the offence of so little consequence as not to deserve notice? By no means. *God forgave them,* and therefore Hezekiah did so. The feast of unleavened bread followed the passover, and on this occasion continued fourteen days. The persons in question undoubtedly united with their brethren in the remaining solemnities; but not without being purified. It is true that this case is fraught with instruction as to the real value which the Bible sets upon externals. But what does it teach us? that externals are of little importance? Does not the fact that God *forgave them,* prove that they had *sinned* in neglecting those rites of purification? And does not the *solicitude* which Hezekiah felt on their account, go to show that the offence was one of *serious magnitude?* There surely is nothing in all this transaction that would lead us to conclude that those institutions were

Divine Precepts Require Literal Obedience.

unimportant, unless it be the fact that God *pardoned* the delinquents. But should the aggressor, because he is forgiven in one instance, be emboldened to commit a second offence? Will the Christian who has experienced the favor of pardon, turn the grace of God into licentiousness? It is impossible. This passage, then, instead of annihilating the value of external rites, proves most conclusively, that when they are enjoined, they cannot be dispensed with, without incurring the Divine displeasure.

But in addition to all these considerations, Prof. Stuart supposes there is an *unavoidable necessity* in the case. 'Mere externals,' he says, '*must be* things of particular time and place. Dress does not make the man. One dress may be more convenient, or more decorous than another; but neither the one nor the other is an essential part of the person. So the common feeling of men has decided about most of the external matters pertaining to religion, the world over. They have always been modified by time and place, by manners and customs, and they always will be. The zealot may declaim against this, and cry out that the church is in danger, and that she has departed from the commands of the gospel; but considerate and really spiritual men will reply, that God is a Spirit, and that he seeks spiritual worshippers.' The amount of this argument is, that men *may* modify and alter the institutions of Christ, because they *will* do it; and whoever presumes to declaim against it, shall be branded as a *bigot and a zealot.* Must positive institutions, then, though adapted to the universal church, and designed to be perpetuated to the end of time, be accommodated to human notions of *fitness* and *expediency?*

[illegible] Importance of the Rite.

Have not Jesus and the Christian these distinguishing institutions of a more permanent character than the changing modes of manners and dress? It is truly surprising that any enlightened Christian should place the standing ordinances of the gospel on a level with things of *time and place*. Yet Prof. Stuart seriously maintains that the positive institutions of religion stand upon the same footing with customs of manners and dress; and that they may be varied to suit the time and place, with the same propriety, and on the same principle, that a Turkish female might lay aside her veil, or a gentleman change the fashion of his coat. The Saviour, when he instituted these rites, must have had every possible circumstance of time and place, manners and customs, in immediate view; and yet he made no provision for their accommodation to these circumstances. Who then will presume to attach a *proviso* to the law, where he has not appended one? But 'the common feeling of men has decided thus, the world over.' It is nothing to me what the feelings of men have decided, or how generally they may have conspired to reject the authority of God. The mandate of Jehovah is not to be set aside by the dicate of mortals. It matters not how early they 'began to deflect' from the apostolic practice, nor how general the deflection. What evidence have we that we love Christ, while we pay more deference to the feelings of men, and the customs of the times, than to his authority? Did the apostles and prophets claim the liberty Prof. Stuart pleads for? Were they ever known to shun a commanded duty, from regard to personal convenience, or in compliance with the customs of the times? Were they ever known to deviate

Divine Precepts Require Literal Obedience.

in a single iota from the divinely instituted forms of worship, to escape the sneers of the vulgar, or the frown of kings, or even to save themselves from the martyr's fate? They were 'killed all the day long,' and 'counted not their lives dear unto themselves.' But would Daniel have persisted in his custom of praying three times every day, in defiance of the royal proclamation, and in hazard of an indescribably cruel death, if he had supposed that 'spirituality' would atone for the neglect of external devotion? Would the apostles, whose lives and labors were so precious to the church, have wantonly courted persecution and death, from an excessive attachment to mere matters of indifference? It is impossible. They must have acted from a conviction that the positive institutions of religion were not mere *things of time and place.*

But finally, if we will insist on a literal adherence to the command, and maintain that a particular *mode* of applying the water is essential, 'we must,' says Prof. Stuart, 'if we would be consistent with ourselves, go over to the *opus operatum** of the Roman Catholics;' 'and on such excessive attachment to the mere externals of religion,' he adds, 'are justly chargeable the divisions and feuds of Christians in relation to the mode of baptism; and the church never can have peace, until men will cease from the spirit of contention about matters of *costume* in religion, and leave every one to his own choice in this respect.'

But in what sense is baptism left to our choice? Christ has

* In other words, the doctrine of merit, or inherent efficacy, in the act of duty performed.

neither commanded us to pour nor sprinkle. He has not told us to take our choice between different modes; but he has expressly enjoined *immersion*. It is for us to determine whether we will obey this command or disobey it. And because we choose to adhere to the command, we are accused of an excessive attachment to duty. Is there danger then, of an *excessive* regard to the authority of God? What standard have we to determine the importance of external or any other duties, but the mind of God? and he says: 'What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.' Deut, 12: 32. Yet because we choose to keep the ordinances of Christ just as he delivered them to us, and decline an alliance with those who seem to slight his authority, we are supposed to cherish an attachment to external duties, that is altogether disproportioned to their real importance, and fraught with the mischievous consequences of unholy strife and division. Prof. Stuart distinctly assumes that though Christ command us to immerse, we are nevertheless at liberty to choose between this and any other mode of applying water; and that if we refuse to admit this, and insist on a particular mode, we evince an excessive attachment to the externals of religion, and are justly chargeable with the divisions and feuds of Christians in relation to the mode of baptism. Is this charge just? Suppose that under a wise and equitable administration of the government, a party of subjects should conspire to throw off the restraint of the laws so far as they did not accord with their views of fitness and expediency, would it behoove the rest, *for the sake of union*, to go over and join the standard of rebellion? Certain-

Divine Precepts Require Literal Obedience.

ly not. And though others are pleased to abjure the laws of Christ, and depart from the simplicity of the gospel, it cannot be our duty, *for the sake of harmony,* to follow them. And though there be 'divisions,' we are neither the occasion of the schism, nor responsible for the consequences. The case of Ahab and Elijah will furnish an apposite illustration. When Israel, under the reign of Ahab, had relapsed into idolatry, Elijah, jealous for the Divine honor, reproved them for their backslidings, and urged them to return, under penalty of experiencing the judgments of the Most High. Ahab was enraged at the prophet, and roughly accosted him as the 'troubles' of Israel. Elijah replied, 'I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord.' Like this ancient prophet, instead of bartering the truth for an inglorious peace, we are resolved to contend for the ordinances as they were delivered, and disclaim all responsibility for the consequences. If our brethren regard us on this account as the 'troublers of Israel,' we will bear the reproach, satisfied with the approbation of Him who has said, '*Ye are my friends if ye do whatsoever I command you.*' And does a strict adherence to the command, necessarily imply that we put baptism in the place of the atonement of Christ and the sanctifying agency of the Holy Spirit? May we not confine ourselves to immersion, from a conscientious regard to the Savior's command, without ascribing to the rite a mystical power of sanctification? So far from believing that baptism sanctifies or saves the subject, we never administer it to any except they first profess faith in Christ, and give satisfactory evidence that they are already

ing it. This indeed constitutes one of the principal features of our denominational character. Why then are we so repeatedly charged with laying an improper stress upon baptism? If the truth were fairly brought out, it would be seen that it is the Pedobaptists themselves who lay an unwarrantable stress upon this ordinance. It is well known that both infant baptism and sprinkling had their origin in the belief that baptism gave a title to salvation. Supposing that all such as died unbaptized were inevitably lost, they invented, at first *pouring*, and afterwards *sprinkling*, as a substitute for baptism in case of imminent danger of death, and the impracticability of immersion. And this practice, as Prof. Stuart fully acknowledges, was for several centuries *confined* to cases of this nature. Neither pouring nor sprinkling, then, was for ages administered in a single instance, except for the express purpose of securing to the subject the remission of his sins, and a passport to heaven. So much for the birth and early history of sprinkling. The stress that is laid upon the rite by modern Pedobaptists, may be gathered from their respective Confessions of Faith, and the writings of their standard authors.

For the views of the Roman Catholics, take the Canons and Catechism of the Council of Trent. 'If any one shall say that baptism is not necessary to salvation, let him be accursed. Sin, whether contracted by birth, from our first parents, or committed ourselves, is, by the admirable virtue of this sacrament, remitted and pardoned.—In baptism, not only sins are remitted, but also all the punishments of sins and wickedness are graciously pardoned of God. By virtue of this sacrament,

we are not only delivered from those evils which are truly said to be the greatest of all; but also we are enriched with the best and most excellent endowments. For our souls are filled with Divine grace, whereby being made just, and the children of God, we are trained up to be heirs of eternal salvation also. To this is added a most noble train of all virtues, which, together with grace, is poured of God into the soul. By baptism we are joined and knit to Christ, as members to the head. By baptism we are signed with a character which can never be blotted out of our soul. Besides the other things which we obtain by baptism, it opens to every one of us the gate of heaven, which before, through sin, was shut.'* This needs no comment.

For the views of the English Episcopal church, take their directory for the administration of the Sacraments. Here the minister, previously to administering baptism, is required to pray thus: 'Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead; we call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins by spiritual regeneration,' etc. After administering the ordinance he prays thus: 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorpo-

* Concil Trident. Sess. vii. Can. v. Catechism of Council of Trent, pp. 166—175. The Council of Trent was assembled at twenty-five sessions, from A. D. 1545, to A. D. 1563, under Popes Paul III, Julius III, and Pius IV.

rate him into thy holy church.' At the confirmation of the baptized, prayer is offered thus: 'Almighty and ever-living God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins.' The Catechism is to the same effect. *Question.* 'How many sacraments hath Christ ordained in his Church? *Answer.* Two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord. *Question.* What meanest thou by this word sacrament? *Answer.* I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, *as a means whereby we receive the same,* and a pledge to assure us thereof.'* This needs no comment.

The views of the Presbyterians are thus set forth in their Confession of Faith: 'The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Ghost, to such, (whether of age, or infants,) as that grace belongeth unto, according to the counsels of his own will, in his own appointed time.'† Here it is distinctly taught that the *efficacy* of baptism is such, that grace, either at the time of the administration or afterwards, is *really exhibited and conferred* by the Holy Ghost, in case that the subject is embraced in the counsels of mercy.

* Book of Common Prayer, Administration of the Sacraments.

† Confession of Faith, p. 123, ed. Philadelphia, 1834.

Divine Precepts Require Literal Obedience.

The sentiments of the Reformed Dutch church are thus stated in their Liturgy: *Form for the administration of baptism to infants of believers.*—'Holy baptism witnesses and sealeth unto us the washing away of our sins through Jesus Christ. For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopt us for his children and heirs, etc. And when we are baptized in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are free from all our sins, and accounted righteous before. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us hy this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.' It is here distinctly stated that the benefits of pardon, sanctification, and eternal life, are secure to all baptized infants. The same is also taught in the catechism.

The following extracts are from distinguished and standard authors of different Pedobaptist denominations:

MATTHEW HENRY, a Congregationalist, and a celebrated Commentator: 'The gospel contains not only a doctrine, but a covenant; and by baptism we are brought into that covenant. Baptism wrests the keys of the heart out of the hands of the strong man armed, that the possession may be surrendered to

Him whose right it is—The water of baptism is designed for our cleansing from the spots and defilements of the flesh—In baptism our names are engraved upon the breastplate of this great High Priest—This then is the efficacy of baptism; it is putting the child's name into the gospel grant—We are baptized into Christ's death, i. e. God doth in that ordinance, seal, confirm, and make over to us, ALL the benefits of the death of Christ—Infant baptism speaks an hereditary relation to God, that comes to us by descent.' *Treatise on Baptism.*

Bucanus, a profound scholar, and a theological writer of the last century: 'Baptism is not a mere sign and symbol, by which a reception into the covenant of grace is denoted; but by regeneration, which baptism effects, we are *really received* into that covenant: and so are made partakers of all the blessings peculiar to it.'

Dr. Waterland, a celebrated scholar and divine of the church of England: 'Baptism alone is sufficient to make one a Christian, yea, and to keep him such even to his life's end; since it imprints an indelible character in such a sense as never to need repeating.'

Lewelyn: 'Christ has nothing to do with any man, nor any man with Christ, till he is baptized with water. All power in heaven and in earth is in baptism. He that is not baptized, has no interest in the Father, the Son, nor the Holy Spirit. By this ordinance he is united unto the true God, and becomes one with him in all things. Baptism is our righteousness and true holiness; it is remission and cleansing from sin, and though our sins be as scarlet, baptism makes them whiter than snow. He who is baptized is as white and clean from sin as God can make him.' *Treatise on Baptism*, pp. 5—23.

Divine Precepts Require Literal Obedience.

JOHN WESLEY, the founder of Methodism: 'By baptism, we who were by nature children of wrath, are made the children of God. And this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church, though commonly connected therewith. Being grafted into the body of Christ's church, we are made the children of God by adoption and grace, John 3: 5. By water then, as a means, the water of baptism, we are regenerated or born again: whence it is called by the apostle, 'the washing of regeneration.'—In all ages, the outward baptism is a means of the inward.—Herein we receive a title to, and an earnest of, a kingdom which cannot be moved.—In the ordinary way there is no other means of entering into the church or into heaven.—If infants are guilty of original sin, then they are proper subjects of baptism, seeing, in the ordinary way they cannot be saved unless this be washed away by baptism.'*

DEYLINGIUS, in his Pastoral Theology says: 'Baptism is the sacrament of initiation, and as it were the gate of heaven, in which a man is regenerated by the washing of water, and the word of God, purged from the guilt of sin, and declared to be an heir of all celestial blessings'—and he adds, 'If Christian parents defer the baptism of their infants; or, seized by the spirit of Anabaptism, or of fanaticism, will not have them baptized at all;—then, by the authority of the consistory, or of the magistrate of the place, the infant must be taken from the parents, and when initiated by baptism returned to them.'†

* Treatise on Bapt. Works, vol. vi. pp. 15, 16. New-York, 1832.

† De Prudent. Pastoral. Pars. iii. c. 3, § 2, 15

Chapter Second. Importance of the Rite.

So essential is baptism deemed by the Roman Catholics, that laymen, physicians, females, and even persons of any class, are authorized to administer the ordinance in extraordinary cases. In the latter part of the seventeenth century, Father Jerom Forentini of Lucca, published a fourth edition of a middle-sized quarto, which had been published by him some years before in a smaller compass, to explain, confirm, and direct the baptism of infants unborn. This book was accompanied with no less than forty imprimaturs and recommendations from divines, bishops, physicians, generals of orders, and universities.* And so late as the year seventeen hundred and fifty-one, a doctor of divinity and laws, of Palermo,† published in the Italian tongue, a book of three hundred and twenty pages in quarto, dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them when they could not be born.‡

It is not true, then, that an adherence to immersion necessarily involves the doctrine of *opus operatum;* but it *is* true, and cannot be denied, that *sprinkling* is the legitimate offspring of that doctrine; and that, for ages, it lived, and moved, and had its being, in that sentiment alone. And it is equally

* Robinson, Hist of Baptism, p. 432. ed. London, 1790.

† F. E Cangiamilæ Embriologia Sacra Mediol. 1751.

‡ Such baptisms are not confined to past ages and foreign countries. The practice is continued to the present day, and in our own country. A respectable physician in the city of New-York, was in a certain instance, not long since, requested by a Priest to administer baptism in a case of this nature, provided that the circumstances should require it.

Divine Precepts Require Literal Obedience.

undeniable, that the two have usually gone hand in hand to the present time. These facts I would gladly have passed over in silence, had I not been compelled to notice them. Pedobaptists have labored to impress the public mind with the belief, that it is the Baptists who lay an improper stress upon the ordinance of baptism. Now this is exactly the reverse of truth. It was necessary, therefore, that the views of the great body of Pedobaptists, as set forth in their Confession of Faith, and as avowed by their most popular writers, should be distinctly placed before the reader, that he might be able to judge who it is that magnify the importance of this rite beyond its proper bounds. We do not believe, neither do we teach, that baptism is regeneration; that it is remission of sins; that it brings us into a covenant relation with God; or gives us a title to heaven. We require of every person who proposes to receive baptism, that he give evidence of having experienced the grace of regeneration and remission of sins. So far from believing that baptism gives a title to salvation, we insist that it is the experience of the grace of salvation alone, that can give a title to baptism. But though eternal life is the GIFT OF GOD through our Lord Jesus Christ, we do believe, nevertheless, that it is important to observe every institution that is of Divine appointment. We insist that immersion is enjoined on every believer in Jesus Christ, and that it is important for every believer to observe it. To this Prof. Stuart opposes, that external rites make no part of real religion; that they are not essential to salvation; and that it cannot therefore be important to observe them according to the original institution. But is his opinion properly sustained?

Chapter Second. Importance of the Rite.

Does it not, in some important particulars at least, con with the doctrine of Scripture? James, c. 1, v. 27, s 'Pure religion and undefiled before God and the Father is To visit the fatherless and widows in their affliction, an keep himself unspotted from the world.' Here it is cl stated that outward duties do compose a very important pa religion; and that however much man may talk of spiritu and faith, unless he is a Christian in *deed* as well as in w his religion is vain. And is it not contrary to the spi true religion, for one to refuse to obey any Divine comm and attempt to vindicate his refusal by saying; 'The perfc ance of it is not essential to my happiness; for a si may be saved without it?' Is not this mode of arguing Mr. Booth observes, 'big with rebellion against G What! Shall we do nothing that God has commanded, u we look upon it as essentially necessary to our future felic Is this the way to manifest our faith in Jesus, and love to G 'This is the love of God,' says the apostle, 'that we kee commandments; and his commandments are not griev 1 John 5: 3. And again, 'I rejoiced greatly that I fou thy children walking in truth, as we have received a comm ment of the Father,' 2 John v. 4. Here the 'love of G and 'walking in truth' are inseperably connected with ol ence to the Divine commands. Saul, when he was against the Amalekites, with a particular charge to destroy man and beast, presumed to spare the best of the sheep a the oxen, for a sacrifice unto the Lord; but what said Sa to him? 'Hath the Lord as great delight in burnt offe and sacrifices, as in obeying the voice of the Lord? Be

Divine Precepts Require Literal Obedience.

ıey is better than sacrifice, and to hearken, than the fat of . For rebellion is as the sin of witchcraft, and stubborn- is as iniquity and idolatry. Because thou hast rejected ord of the Lord, he hath also rejected thee from being ' 1 Sam. 15: 22, 23. Saul presumed that a sacrifice ı be, in that instance, as acceptable to the Lord as obe- :e to his command. But he was mistaken. So if we me to substitute in the place of any Divine institution, ncommanded service, we must expect, instead of a ous acceptance, to be met with the rebuke, 'Who hath red this at your hand?'

of. Stuart does not pretend, that in practicing immersion, ɔviate either from the command of Christ or the example e apostles; but he thinks we are pharisaically rigid, and stitiously attached to rites and forms, in that we will allow ı alteration of the original form of the institution. But do all his arguments in favor of changing the original ımount to? What are considerations of 'personal con- ınce,' and the 'common feeling of men,' or even of the 'e of the service required, when placed in the scale against itive command of Christ? What will these objections ı with the sincere Christian who is satisfied that the ıur requires him to be immersed? And how can one f being satisfied of this, if he examine the subject in the of reason and of Scripture? The meaning of the word, ɔsign of the rite, and the uniform practice of the apostles, nspire to bring us to the conclusion, that the original ıtion of Christ WAS IMMERSION, AND IMMERSION ONLY. s form it was transmitted by the apostles to their suc-

cessors; and for more than thirteen centuries it was preserved in its original simplicity. In this form it is still binding on every follower of Christ. And when the churches are purged of their corruptions, and approach the period of perfection and millennial glory, they must return to the apostolic standard, acknowledging, as at the beginning, but ONE LORD, ONE FAITH, AND ONE BAPTISM.

CHAPTER THIRD.

RELATIVE ORDER OF THE RITE.

' us pass now from the manner and importance of the
nal rite, to consider finally, the *order in which it should*
:rved. Both Baptism and the Communion were enjoin-
)ermanent institutions, to be observed to the end of time.
aviour in the commission, (Matt. 28: 19, 20. Mark
), 16,) authorizes his ministers to go into all nations and
the gospel, baptizing those who believe, with the promise
will be with them to aid and bless them in their ministry,
end of the world. As long then as it is the duty of
ers *to preach*, and of sinners *to believe*, so long it will be
:y of believers to be baptized. In other words, while the
my of grace is continued, that is, to the end of the world,
n must be retained as the appropriate badge of the
ian profession. So likewise the Communion is enjoin-
the church till the second coming of Christ. 'For I
eceived of the Lord,' says the apostle, 'that which I also
:ed unto you, That the Lord Jesus, the same night in
he was betrayed, took bread: and when he had given
, he brake it, and said, Take, eat: this is my body,
is broken for you: this do in remembrance of me.

Chapter Third. Relative Order of the Rite.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death TILL HE COME,' 1 Cor. 11: 23—26. But we are not only required to *observe* these institutions, but to observe them *in a certain order*. This order is prescribed in *the commission*, and confirmed and enforced by *apostolic example*, as well as by the *nature and design* of the two institutions.

First, then, let us look at the apostolic commission: Mark 16: 15, 16, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Matt. 28: 19, 20, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.' This is THE LAW OF THE CHRISTIAN CHURCH—a law, in which the distinct laws of faith, and baptism, and visible church fellowship, are introduced as parts, or sections, of one complete whole, each part occupying its appointed, and therefore unchangeable place. It is *one* law, and requires the performance of certain duties *in a certain order*. The order in which these duties were *first* enjoined, is of comparatively inferior importance; but the order in which they are here commanded to be *observed*, is the order in which they must be observed, or the law is violated. By this law we are required in the first place, to teach, or preach the gospel;

secondly, to baptize them that believe; and thirdly, to instruct such baptized believers to observe all things whatsoever Christ has commanded; and the order in which these several duties are here stated, is as imperative as the duties themselves.* It is just as obvious that we are restricted, in the administration of baptism, to a certain class of subjects, as that we are authorized to baptize at all; for on no rational principle of interpretation, can the commission be supposed to warrant the baptism of any but disciples, or such as profess to believe the gospel.

But if the commission authorizes us to require *faith* as an indispensable prerequisite to baptism, it is equally clear that it authorizes us to require *baptism* as an indispensable prerequisite to church fellowship. Is not the latter part of our Lord's commission as authoritative as the former? Or, is the order of it binding in one particular, and discretional in another? May it not be as conclusively maintained that the second duty must precede the third; as that the first must precede the second? Surely, if teaching and faith be intentionally enjoined as the *first* duty, baptism is intentionally enjoined as the *second* duty, and visible church fellowship as the *third* duty; and we are no more at liberty to invert the order in one case, than in another. We have precisely the same authority, then, for maintaining that baptsim should precede visible church-fellowship, as we have for insisting that faith should precede

* I have here, and in two or three other instances, drawn from 'Conversations on Communion,' by J. G. Fuller. This is an incomparable treatise, and ought to be in every Christian's library. It is written in an attractive style, and contains a most triumphant refutation of the arguments of the celebrated Robert Hall, one of the ablest advocates of free communion that has ever written.

baptism. The two positions must stand or fall together. Therefore, to administer the Lord's Supper to unbaptized persons, would be a manifest violation of the LAW which Christ gave for the regulation of his churches, and which he designed should be obligatory as long as the promise attached to it remains in force, that is, *always, to the end of the world.*

Secondly, let us examine the conduct of the apostles. The commission authorized them ultimately to go into all the world, and preach the gospel to every creature; but for the present they were to wait at Jerusalem for the gift of the Spirit, to qualify them for the great work of setting up the kingdom of Christ in the world. Accordingly, just fifty days after Christ's resurrection, when the day of Pentecost was fully come, it being the first day of the week, the apostles and disciples being assembled together with one accord, 'there came suddenly a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' A flood of light now broke in upon their minds, by which they were led into a clear understanding of the prophetic Scriptures, as well as of the doctrine they had received from the lips of the Saviour himself, and into just views of the spiritual and heavenly nature of their Lord's kingdom. A report of these occurrences went out, and a numerous crowd was soon collected. The apostles proceeded to address them concerning the mission, the character, death, resurrection, and ascension of Christ, and the indispensable necessity of faith in

name, and the awful consequences of despising and re-
ting his gospel. The word was carried with overwhelming
nviction to the consciences of the auditors; and they cried
: in the anguish of their hearts, 'Men and brethren, what
ll we do?' Peter replied, 'Repent and be baptized every
e of you in the name of Jesus Christ for the remission of
is, and ye shall receive the gift of the Holy Ghost; for the
omise is to you and your children, and to all that are afar
; even as many as the Lord our God shall call.' The
nitents, to the number of three thousand, received this divine
claration of mercy with unspeakable joy, and immediately
me forward and avowed themselves as converts to the Chris-
n faith. Now how did the apostles proceed with these
dividuals? Precisely according to the order of the commis-
on. '*Then they that gladly received his word were bap-
ed: and the same day there were added unto them about
ree thousand souls. And they continued steadfastly in the
ostles' doctrine and fellowship, and in breaking of bread,
d in prayers,*' Acts 2: 41, 42.

Such was the first Christian church. The Saviour himself
ew the model; and it was carried into execution by his
ostles, under the special guidance of the Holy Spirit. Its
ganization was of course faultless, and designed as a pattern
: all succeeding churches to the end of time. Accordingly
: essential features in the constitution of the church at Jeru-
lem, were uniformly preserved in all the churches that were
thered by the apostles at subsequent periods of time, and in
ferent parts of the world. Always and every where they
quired faith as a prerequisite to baptism, and as invariably

insisted upon baptism as a prerequisite to church fellowship and communion. The order in every church was the same. The apostles did not countermand in one church, what they had taught in another. Says Paul to the Corinthians, (1 Cor. 4: 17,) 'For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my WAYS which be in Christ, as I teach *every where, in every church.*' The conduct of the apostles therefore was uniform. The order they established in one church, was the order of every church. And not a solitary instance can be found recorded in the New Testament, where a person was received into church fellowship, or admitted to the Lord's Supper, unless he had previously been baptized. Baptism was required as the very first act of public obedience after believing. When Peter's hearers anxiously inquired what they should do, he replied, *Repent and be baptized*— clearly intimating that these were *immediate* duties, and of *prior* obligation to all others. When the people of Samaria believed Philip preaching the things concerning the kingdom of God, they were not received immediately to the communion; but were first *baptized.* When Paul, being opposed by the Jews at Corinth, turned to the Gentiles, it is said that many of the Corinthians hearing, believed, and then—what? participated of the Lord's Supper? No: but—*were baptized.* And when the Holy Ghost fell on the Gentile converts at Cesarea, evincing to the apostle that God had accepted them, he commanded them immediately—what? to receive the communion? No: but—*to be baptized.* Search the New Testament through; examine the history of individuals and of churches; and you shall

The Law of the Lord's Supper.

find, as far as the inspired penmen have recorded the facts, that faith was invariably made a prerequisite to baptism, and baptism as invariably a prerequisite to communion. By this rule the constitution and discipline of all the apostolic churches were constantly regulated. We see then in what manner the apostles interpreted the commission, and the scrupulous regard they constantly paid to the order of its requirements. Indeed, the nature and design of the ordinances in question seem necessarily to require the places that are respectively assigned to them. Baptism, as an emblematical representation of death and resurrection, exhibits the believer as a new creature; as *born again*, and becoming a child of God, and a subject of Christ's kingdom. Of course, the proper position of the ordinance is at the *commencement* of this new relation. The nature and fitness of things seem to require that it should be the first public act of obedience after believing. On the other hand, the Lord's Supper is a *communion* or *social commemoration* of the Saviour's dying love, and therefore necessarily a church ordinance, and not obligatory on the Christian until he has entered by baptism into a church relation.*

Still, however, the conduct of the apostles is not referable

* If any one is diposed to assume that the first Christians ever celebrated the Lord's Supper in an individual capacity, or in a private manner, it rests on him to prove it. They are uniformly represented as 'coming together to break bread' in their stated public assemblies for social worship. See Acts 20: 7, and 1 Cor. chap. xi. The passage in Acts 2: 46, refers to their ordinary meals, and not to the communion. But though it should be referred to the communion, it would only imply, that while they attended on the usual devotions at the temple, they held their Christian assemblies in their private dwellings. Such a construction would correspond strictly with the usual acceptation of κατ' οἶκον.

directly to the design of the ordinances, but to the revealed will of their Sovereign Lord. They were ministers and stewards of the mysteries of God; and guided as they were, by the Spirit of truth, their practice in every thing relating to the gospel kingdom, must be regarded as an infallible expression of the mind of Christ. Indeed they themselves declare in the most unequivocal terms, that 'they received from the Lord, what they delivered to the churches,' 1 Cor. 11: 23. 15: 3. It is therefore as demonstrably certain as any fact of Divine Revelation, that the Law by which the apostolic churches were formed and regulated, proceeded from Him who is the only Potentate, and Head over all things to the church; and that by this Law, faith was uniformly required as a prerequisite to baptism, and baptism as an indispensable qualification for church fellowship and participation at the Lord's table. In this order the apostles delivered these ordinances to the churches; and they expressly enjoined upon the churches *to keep them* AS *they were delivered to them.* Says Paul to the Corinthians, (1 Cor. 11: 1, 2,) 'Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances AS I delivered them to you.' The apostle praises them in that they remembered (followed, μεμνησθε,) him in all things, and kept the ordinances as he delivered them; excepting, however, a single particular which he describes in the 17th and following verses. The churches, then, are here commended for keeping the ordinances *as they were delivered*, and censured for *deviating* from the example and teaching of the apostles. In the immediate connection (and of course with respect to church order,)

they are in the most unequivocal terms, required to follow the apostles, as they follow Christ. Similar injunctions abound throughout the epistles. 'Wherefore I beseech you be ye followers of me. For this cause I have sent unto you Timotheus, my beloved son and faithful in the Lord, who shall bring you into remembrance of my WAYS which be in Christ, as I teach every where in every church,' 1 Cor. 4: 16, 17. 'Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample,' Phil. 3; 17. 'Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in Him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ,' Col. 2: 5—8. 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle,' 2 Thes. 2: 15.

But this examination need not be protracted. The common remark, that whatever is essentially important, either in doctrinal truth or practical godliness, is made so plain that he may run that readeth it, is emphatically true in the present case. The Law by which the constitution of the Christian church, the qualifications of its members, and the order of its institutions, are designed to be regulated, is written as with a sunbeam, in characters so plain, and in terms so unequivocal, that it is difficult to conceive how an honest mind could over-

look or misinterpret them. The commission enjoins, first, *to teach*, or rather, *to make disciples*; secondly, *baptize* them; and thirdly, *to teach them to observe all things* whatsoever Christ has commanded. The ordinance of the Supper must of course be embraced in the 'all things' which they are to be taught to observe subsequently to their baptism. The nature and design of baptism, as the symbol of a moral renovation and the *commencement of a new life*, manifestly require the position that is here assigned to it. The apostles, who must have understood the mind of their Lord, invariably observed this order. They baptized only such as gladly received the word, and admitted to communion at the Lord's table, baptized believers only. Therefore, if the Christian commission be authoritative; if the nature and design of the ordinances are worthy of any regard in settling their relative position; and if the positive and repeated injunctions of the apostles, *to keep the ordinances as they delivered them*, be obligatory on the churches, then it must inevitably be admitted that *faith* is in all cases a prerequisite to baptism, and that *baptism* is an indispensable qualification for admission to the Lord's Supper.

These premises being established, the following consequences necessarily result.

1. *We cannot lawfully unite in communion at the Lord's table with Pedobaptists, who substitute pouring and sprinkling for immersion.* It has been incontrovertibly proved in the preceding pages, that nothing but immersion is baptism. Therefore, whatever else our Pedobaptist brethren may practice, we are compelled, so long as they are not immersed, to regard them as *unbaptized*, and consequently unqualified for

communion at the Lord's supper. Nor can they consider *us* as erecting a barrier against them. We would by no means exclude a single individual who is lawfully entitled to the ordinance; nor do we feel at liberty to welcome any but such as the Master invites. He has himself prescribed the terms of admission to the feast, and we have no right, in any case, to dispense with them. We do not doubt the piety of our brethren. We admit that they are Christians; that they have 'obtained like precious faith with us;' but then *faith alone* does not entitle one to a seat at the Lord's table. Christ has enacted that not only *faith*, but *baptism*, shall precede the communion. If it can be shown that this is not the order of the commission; or that unbaptized persons were ever admitted to communion in the apostolic churches, we will cheerfully recede from our position. But so long as it is clear to us that Christ prescribed this order; and that the apostles did not permit those who gladly received the word, to participate in the 'breaking of bread,' till they were baptized, so long we shall feel it incumbent on us to keep the ordinances as they delivered them to us, uniting at the Lord's table with baptized believers only. If it is said that Pedobaptists think themselves baptized, I reply, that my conduct in the affair of communion must be regulated by *my own* conscience, and not by the conscience of *another*. A second person has no right to propose *his* conscience as a rule of conduct for *me*, any more in regard to one ordinance than another. The commission, as well as apostolic precept, prescribes *faith* as an indispensable qualification for baptism. And though the candidate might think that he had faith, yet if I did not think so myself, I could not

baptize him: because in baptizing a person whom I considered an unbeliever, I should do what I was convinced was contrary to the mind of Christ. So in regard to the communion. The commission, as well as apostolic precept, requires both *faith and baptism* as indispensable qualifications for communion. And though the candidate might think that he had received baptism, yet if I did not think so myself, I could not conscientiously receive him; because, in admitting to the communion a person whom I considered to be unbaptized, I should do what I verily thought was contrary to the mind of Christ. All Pedobaptists acknowledge the validity of immersion: hence they could, with perfect propriety, unite with us; but it must be obvious to the plainest understanding, that, with *our* views of baptism, we cannot communicate with them at the Lord's table, without a sacrifice of Christian principle. If they ask to be received as *unbaptized* persons, merely on the ground of *piety*, we cannot conscientiously accede to the proposal; because we hold that it is requisite for the participant at the Lord's table not only to be a *believer*, but a *baptized believer*. If they ask to be admitted as *baptized believers*, we cannot receive them as such; because we conceive that immersion only is baptism. In either case there would be the same impropriety in receiving them to the communion, as in receiving them to *membership*. If we could not admit them to church membership, we cannot consistently admit them to communion; for precisely the same qualifications are required for the one, as for the other. We insist upon no terms of communion but those which we believe the Master has prescribed. We make the door neither wider nor straiter than

The Law of the Lord's Supper.

He has left it. We are willing, and earnestly desirous, to unite at the Lord's table with all *baptized believers who are walking in the order and faith of the gospel*; and before our brethren can with propriety accuse us of being unnecessarily strict and rigid, it behooves them to prove that either Christ or the apostles would have received them on easier terms. For ourselves, we are convinced, that to adopt a different rule of communion, would be an unjustifiable departure from the order of the gospel. Towards all who love the Lord Jesus in sincerity, we entertain feelings of the kindest regard, and would most cheerfully unite with them in every Christian exercise that is not peculiar to church fellowship; but so long as we feel it an incumbent duty to preserve the constitution of the church in its original form, and to keep the ordinances as the apostles delivered them to us, we must decline communion at the Lord's table with all *unbaptized churches.*

2. *We cannot, with propriety, extend church fellowship to those who practice intercommunion with unbaptized churches.* It is an acknowledged principle, that voluntary association with offenders, implies a sanction of their faults. It is on this principle that all church discipline proceeds. Accordingly the apostles exhort us to withdraw from every brother that walks disorderly, that is, contrary to the order of the gospel: 'Now we command you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us,' 2 Thess. 3: 6. Therefore, not only they who practice communion in an unbaptized state, but those also who fellowship the practice, offend against the order of the gospel; and we are

commanded to withdraw ourselves alike from both. It may perhaps be objected, that though intercommunion with unbaptized churches be an offence against the order of the gospel, it nevertheless is not an offence of so serious a character, as to exclude the offender from fellowship. I protest against the principle of distinguishing the laws of Christ into *essential* and *non-essential*. Whatever is left to our discretion, is of course a matter of indifference; and whatever is left, in the absence of a special rule, to be inferred from general principles, may perhaps in most instances, in case of difference of opinion, be justly made a matter of forbearance. But where Christ has given us an *explicit rule*, that rule must be obeyed; and disobedience to it, if persisted in, must inevitably exclude the offender from fellowship. Therefore if the practice of communion in an unbaptized state, or the sanction of such practice, be contrary to the rule or order of the gospel, then they who persist in either, necessarily exclude themselves from our fellowship. Suppose, for example, that half a dozen baptized members of a Pedobaptist church propose to unite in communion with a Baptist church. These individuals, though baptized themselves, commune habitually with unbaptized churches, and thus constantly sanction the practice of communion in an unbaptized state. Now I insist that whatever would be considered unlawful and a disciplinable offence in our own members, and would, if persisted in, exclude them from our fellowship, must equally exclude the individuals in question. But if habitual intercommunion with unbaptized churches would not exclude our members from fellowship, then it must be right for us to practice it as churches; and if it is

right for us to sanction the practice of communion in an unbaptized state, it would be lawful for ourselves as churches to practice communion without baptism; lawful to remove an institution of Jesus Christ from the position he has assigned to it; lawful to deviate from the original pattern of church organization designed by Infinite Wisdom, and repeatedly proposed by the inspired writers for our imitation. We shall therefore be compelled, either to abandon the position that baptism is a prerequisite to the communion, or to exclude alike from our fellowship, those who practice communion without baptism, and those who, by repeated intercommunion with them sanction the practice. There is no alternative, no middle ground. If the premises are true, the consequences must inevitably follow. It is sometimes offered as a reason for extending fellowship to baptized members of Pedobaptist churches, that such a course would have a tendency to promote among Pedobaptist churches the scriptural practice of immersion; inasmuch as many would be induced to submit to it, from the consideration that it would secure them the privilege of intercommunion with Baptist churches. This, aside from the consideration that it would really 'be doing evil that good might come,' would be a most fallacious policy. For I am sure, that instead of promoting the observance of immersion, it would have an exactly opposite tendency. What! do we think to win others over to the observance of Christ's laws, by virtually receding from his laws ourselves? The most effectual way, (and it needs but a moment's reflection to perceive it,) the most effectual way of teaching others to revere the institutions of Christ, is, *to revere them ourselves.* But, notwith-

standing the order that is so clearly prescribed in the commission, and the exactness and particularity with which the sacred writers have delineated the original pattern of church organization and discipline, objections are often urged against the practice of strict communion, which though perfectly groundless and futile, prove a stumbling-block to many.

First objection. *Unbaptized persons are no where in the New Testament expressly forbidden to partake of the Lord's Supper.*

To this it may be replied, that unbaptized persons are no where in the New Testament *permitted* to partake of the Lord's Supper. In establishing a right to this institution, it is incumbent to show, not merely that there is no express prohibition, but, that we have a direct *permission.* It is no where directly asserted in the New Testament, that *infants* shall not participate of the communion; and infant communion formerly prevailed just as extensively as infant baptism. And if it were true that the *silence* of Scripture gives a title to gospel institutions, it must be acknowedged that infants have a right to both ordinances; for surely, the New Testament says nothing of their admission to either. The Roman Catholics, previously to placing their *church bells* in the steeple, have a ceremony of baptizing or consecrating them; when you are presented with a pompous oration, the solemn benediction of the water, and its application to the bell in the sign of the cross, with the invocation of the Trinity, and the offering of incense; and finally, with the godfather and godmother, who stand as sponsors, to give a name to the bell, and answer such questions as are put by the priest; after which they produce

the presents for their god-child, linen, silk, lace, ribands, etc., when one or two short prayers wind up the ceremony.* Now it must be acknowledged that the baptism of bells is no where directly forbidden in the New Testament; but unless it is *permitted*, unless it is actually *enjoined*, it is to be ranked among the traditions of men, and not with the institutions of Jesus Christ. The Lord's Supper is a *church* ordinance; and there is not an individual member of the church of Christ, on whom baptism is not obligatory. If, indeed, there were any believers who *might* remain unbaptized, then to justify *their* exclusion from the Lord's Supper, a prohibition might be necessary; but, seeing that baptism is enjoined on *all* believers, the prohibition of an *unbaptized* believer would be not only unnecessary, but perfectly absurd. But although the unbaptized believer is not entitled to the ordinance of the Supper, *in deviation* from the order prescribed by Christ, yet it is his privilege, and his solemn duty first to be baptized, and then observe *all things* whatsoever Christ has commanded.

Second objection. *It is the Lord's table, and therefore you have no right to hinder those who wish to approach it.*

We admit that it is the *Lord's* table; and it is this very fact that furnishes the justification of our conduct. Were it *ours*, we might invite whom we pleased, whether unbaptized, or unbelievers; but since the Lord is the founder and the governor of the feast, we, as servants, are bound to observe the regula-

* Mr. John M. Duncan, of Glasgow, in his 'Travels through Part of the United States and Canada, in 1818 and 1819,' describes a ceremony of this kind, which he witnessed in Montreal, Lower Canada. See Duncan's Travels, vol. 2, p. 167.

tions he has prescribed. If it can be shown, either by express permission, or by apostolic example, that any are entitled to this ordinance previously to being baptized, we will most cheerfully accede. But so long as it is evident that none were received to communion in the apostolic churches until they were baptized and added to the church, we must consider it irregular and inconsistent with the mind of Christ, to deviate from this course. That our Pedobaptist brethren consider themselves as baptized, does not alter the case, as it respects *our* duty. Unless *we* deem them so, we cannot conscientiously receive them. True, the communion is the *Lord's* table. So is the church the *Lord's* house. And if we are obliged on this account to receive to communion all who wish to participate with us, whether we think they have the requisite qualifications or not, we must, for the same reason, receive to membership all who wish to unite with us, whether we think they are properly qualified or not. If they are entitled, on this ground, to occasional communion with us, they must be equally entitled to permanent membership. But no church on earth acknowledges this principle in the reception of members.

Third objection. *You acknowledge that Pedobaptists are Christians, and consequently qualified for the worship of heaven—how then can you justly debar them from earthly ordinances?*

We cheerfully admit that all Christians are entitled to all the privileges of the Christian church, in obedience to the regulations prescribed by the Lord; but not that they are entitled to deviate from these. He has enacted that baptism shall precede visible church fellowship. On this ground we bid our

brethren a cordial welcome; and we do not feel authorized to receive them on any other. If they think the rule is an unrighteous one, let them dispute with the Divine Legislator, and not with us. We admit that their Christianity is indubitable; but what then? Will the Christianity of individuals justify churches, as such, in deviating from the order of their Lord's commission? The fallacy of this reasoning consists in confounding things that differ. It takes for granted, that the rule of admission into the church militant and the church triumphant is *one and the same rule*—a position, perpetually assumed, but totally incapable of proof. In the admission of members to the celestial church, Christ acts as a *Sovereign:* in the admission of members to Christian churches on earth, we must act as *servants*—yielding implicit, undeviating obedience to the directions of our Sovereign Lord.

Fourth objection. *All the saints will commune together in heaven, and ought therefore to do so on earth.*

Whatever may be the nature of the heavenly worship, we are sure that it will be regulated according to the will of Christ. There will be but one communion above, because all will be perfectly joined together in one mind, and in one judgment. And while we rejoice in anticipation of the delightful and harmonious intercourse which we hope to enjoy with all the people of God in the future world, we ardently desire, and we advocate a union here on the same principle—*a union in obedience to the requirements of Christ; not in deviation from them.* Circumcision was an indispensable prerequisite to admission into the Jewish congregation; and although it was the privilege and duty of every Israelite to join in the celebration of

the Passover, yet he was not allowed to do so without being circumcised. That they expected ultimately to unite in the worship of heaven, was never supposed to justify them in approaching that ordinance *otherwise than it was written.* Jesus Christ himself would not, while the ancient economy continued, have communed in the ordinance of the Passover with the holiest man living, unless he had previously complied with the prescribed regulations. Nor is it credible, that were he now on earth, he would commune in the ordinance of the Supper with any person, however pious, who had not been previously baptized; unless we can suppose that he would violate his own laws, and the order which he has once enjoined to be observed to the end of the world.

Fifth objection. *Strict communion displays a spirit inconsistent with Christian catholicism and brotherly love.*

If strict communion *were* really indicative of a bigoted, illiberal, and uncharitable spirit, the Baptists could not be convicted on this point, *as sinners above all men*; for Pedobaptists, with a very few modern exceptions, practice strict communion as really as ourselves. They do not commune with their converts, though they acknowledge them to be Christians and heirs of salvation, till they have entered the church by baptism. They do not receive to the Lord's table, *irrespective of other qualifications*, all whom they believe to be truly pious. They restrict their communion to such as have received what they believe to be scriptural baptism, as scrupulously as the Baptists themselves. Whatever may be said of the catholicity of their views in regard to *baptism*, their *communion* is regulated by precisely the same principle as ours. If

this principle be illiberal and uncharitable, the censure must fall as heavily on themselves, as on us. The objection, however, is founded on the apprehension, that communion at the Lord's table is the appointed *criterion of Christian love.* But such a sentiment is no where taught in the New Testament. Communion at the Lord's table is no more indicative of mutual Christian love, than communion in prayer, or praise, or any other Christian exercise whatever. The ordinance was designed to answer a very different end—*the commemoration of the Saviour's atoning death.* It is true that *love* is the cardinal grace, and ought always to abound among all Christians: but we ought not *so* to love even the best of Christians, as to deviate from our own views of Christian duty, in deference to theirs. This would not be that charity which is the '*fulfilling* of the law;' but a charity in *deviation* from the law. 'By this we know that we love the children of God, (said the most affectionate of all the apostles,) when we love God and keep his commandments, 1 John 5: 2. The evidence, then, that we love the brethren, consists, not in deviating from, but in keeping the commands of God. As that must be a spurious charity, that is exercised at the expense of Christian principle, so we may justly suspect the friendship of an individual who would demand a pledge at such a sacrifice.

Sixth objection. *By a formal separation from true Christians, you divide the true church, and are guilty of schism—a sin against which the apostles most earnestly inveighed.*

The question to be decided, is, Do we separate from our Christian brethren? or, do they separate from us? Schismatics are those who separate from churches formed ON THE CHRIS-

TIAN MODEL. Now, are Pedobaptist churches constituted on the principles prescribed by Christ, and exemplified by the apostles? Can it be proved that infant membership and sprinkling are authorized either by the Christian commission, or apostolic example? On the contrary, has it not been conclusively shown, in the preceding pages, that the constitution and discipline of strict Baptist Churches agree with the rule of church fellowship prescribed by Christ, and strictly obeyed and enjoined by his apostles? But if we adhere to the New Testament model, and Pedobaptists have departed from it, are not *they* the separatists, rather than *we!* Suppose the church at Corinth, who were charged with being divided in their views and feelings, had proceeded to an open separation, who would have incurred the guilt of schism? The party who *observed*, or the party who *abandoned* the regulations prescribed by the Christian Legislator? We never reject *any* from church fellowship, who are willing to enter by the divinely appointed mode. If our brethren do not think it essential they should enter in that way, the guilt of schism (if it be schism) must attach to *their* skirts, not *ours*. A scriptural union with all Christians, we would hail with sincere delight. But such a union, while it undoubtedly includes Christian affection towards 'all who love our Lord Jesus Christ in sincerity,' must, of necessity, be a union in *keeping* the commands of Christ—a union in promoting the interests of the Redeemer's kingdom, by personal obedience to his laws, and by a systematic inculcation of them on all who would unite with us in church fellowship. The first relative duty of every Christian, whether he be a member of a church or not, is un-

doubtedly, (as he possesses the ability and opportunity) to tell the glad tidings of salvation to his fellow men. In this Christian duty, which is not peculiar to a church relation, Baptists and Pedobaptists can consistently unite. Here we are of one mind, one heart, and one soul; our principles are one, our directory is one, our practice is one, our aim is one. The love of Christ constrains us both; both are borne away by its impelling influence. Here, then, we occupy common ground: there is a oneness of feeling, of interest, and of object. Here, we are emphatically ONE. But there is another duty which is equally imperative with that of publishing the gospel, and which, in the New Testament, immediately follows, and never precedes, the belief of the gospel—*Christian baptism*—a duty which all believers should not only personally obey, but inculcate on those believers who have not obeyed it. But Baptists and Pedobaptists are of two minds respecting this ordinance; the latter, indeed, (with a few modern exceptions,) agreeing with us, that baptism is the appointed, and the only appointed mode of entrance into visible church fellowship, but opposed to us, both respecting its subjects, and the mode of administration. In church fellowship, then, Baptists and Pedobaptists cannot consistently unite. Here, they cannot be one; for, whichever is right, one party obeys the command, and the other party does not obey it; and by consequence, one party inculcates *Christian obedience*, and the other inculcates a *deviation* from Christian law. Here, then, we divide, and here we must divide, each acting agreeably to the dictates of his own conscience. While Pedobaptists persist, for whatever reason, in declining a compliance

with what *we* believe to be Christian baptism, *our union* with them in church fellowship would be an anomaly equally opposed to reason, to their own sentiments, and to Christian principle—a union, which cannot plead the least shadow of scriptural authority. What *is* Christian church fellowship, but a union of Christians in keeping the ordinances as they were delivered? Christian union commends itself to the heart of every true child of God: but let us be disunited to the end of time, rather than form an *unscriptural* alliance. If our Pedobaptist brethren cannot see it their duty to be baptized—rather than compromise the principle, which they, for the most part, equally with the Strict Baptists, profess to derive from the New Testament—that baptism is essential to church fellowship—let us form our churches, each on the plan which he believes to be the mind of Christ; and unite with each other in every Christian feeling, and in every Christian pursuit, to which baptism has not a special relation. This, assuredly, will be a much happier exemplification of 'Christian communion,' and of the union which our Lord prayed might subsist among all his disciples, than a connection, which, on the part of Baptists at least, involves the occasional sacrifice of a Christian ordinance.

Finally. *You* DO *unite with Pedobaptists in various Christian exercises; in prayer, and praise, and preaching the gospel; and in a variety of beneficial institutions.*

Undoubtedly we do; but what then? None of these exercises are peculiar to church fellowship. They are incumbent upon us as in our individual capacity, whether we are connected with a Christian church or not. It is a mistake, to

The Law of the Lord's Supper.

suppose that we consider the absence of baptism as a disqualification for the *Lord's Supper only*. Baptism being the divinely appointed mode of entrance into the visible church, we consider the absence of it (as far as *our concurrence* is concerned) as a disqualification for all the offices and exercises *peculiar to churches*. We decline a union with Pedobaptists in the celebration of the Lord's supper, because it is a *church* ordinance: and to unite with those as church-members, who, in our opinion, have not entered the church by the door of Christ's appointing, would be, we conceive, a most unworthy reflection on his wisdom, and disregard of his just authority. Since he has appointed baptism as the mode in which all believers shall be admitted to visible church fellowship, who are we, that we should presume to receive them *without* baptism, to any of the exercises peculiar to Christian churches, as such? We should not elect a Pedobaptist to the office of either *pastor* or *deacon*; for they are church offices; and, on the same principle, we decline a joint-participation of the Lord's Supper. But prayer, and praise, and preaching the gospel, and Christian benevolence, are *not* acts peculiar to churches. They were duties before the formation of a single Christian church, and would have been duties to the end of time, had no such institution existed. A union with Pedobaptists, therefore, in these exercises, is *not* a deviation from our principle. In such a co-operation, we should unite with them, not as church-members, in the celebration of an ordinance peculiar to churches; but as Christians, in the pursuit of objects in which *all* good men should engage, whether united to a church or not. We unite with Pedobaptists in

prayer, and praise, and Christian benevolence, because they are *universal* duties. We unite with them in preaching the gospel, because it is the duty of *all* who 'know the joyful sound,' to publish it. We love the brethren, because we are commanded to love them, and because there is that in Christianity with which the heart of every Christian beats in unison. And, inasmuch as we are commanded to love them 'for the truth's sake that dwelleth in them,' we entertain the highest regard for those who appear to live most under the influence of Divine truth in general, irrespective of their sentiments on any one point of truth whatever. But when we are required to unite with Pedobaptists in an ordinance peculiar to Christian churches, our thoughts naturally revert to the Christian commission—the peremptory and perpetual *law of the Christian church*, no less in its order than in its requirements: and while we should rejoice to receive our brethren in the way which Christ has appointed, we do not feel at liberty to receive them in any other way.

CONCLUDING REFLECTIONS.

1. THE simplicity of the Christian rites, and their adaptation to the ends they are designed to promote, afford an admirable display of the wisdom and goodness of the Divine Lawgiver. Under the ancient dispensation, the people were taught more by types and shadows, than by a living ministry. Almost every truth had its appointed and appropriate symbol; consequently their ritual services were exceedingly numerous

and cumbersome. Under the New economy, the symbolical ordinances are but two in number, and those perfectly simple in their nature, and of easy observance; suited to every class in society, and adapted to set forth in a striking and impressive manner, the most important and essential truths of Christianity.

Baptism, as a symbol of death and resurrection, represents the subject as ceasing from the service of sin, and commencing a new life of devotion to God: and while it thus points to what the believer has actually experienced, it conveys an admonitory lesson, wherever Christianity comes, proclaiming to all, the absolute necessity of being 'born again.' In the Lord's Supper, the bread and wine which we jointly participate, symbolize the body and blood of Christ, and set forth his sufferings and death as the ground of our acceptance with God, and the means of eternal life. These ordinances, then, while they tend to promote the individual and mutual edification of Christians, serve, at the same time, a higher and more important end. Both together constitute the appointed method of confessing Christ, and hold forth perpetually to view, as fundamental principles in Christianity, the absolute necessity of the new birth, in order to a meetness for the kingdom of heaven; and the death of Christ, as the only ground of hope to a guilty world. And often have these symbols been made to speak with solemn emphasis to the conscience, and set home with irresistible conviction, these all-important truths, when the voice of the living preacher had failed to produce any lasting impression Baptism and the Lord's Supper, therefore, are important duties, not only as Divine institutions, but as being the

appointed method of honoring the Savior, and an essential means of promoting his cause. Every Christian is required to confess Christ publicly; to yield his body as a living sacrifice; and to cause his light to shine before the world, that others may be led, by his example of piety, to glorify God; and these ordinances constitute the most prominent, and most important duties of visible Christianity. Consequently, no Christian can voluntarily neglect them, and be guiltless.

2. We see, in the history of these rites, the dangerous tendency of error, when once introduced into the ordinances of religion, however trivial it may be at first. Probably the ancients, when they introduced the custom of *pouring* water upon the naked body of the subject from head to foot, in cases of sickness, and immediate danger of death, had no idea of carrying the matter any further; but after pouring was once introduced, they proceeded, by an easy transition, to *sprinkling*; and then, from sprinkling in *cases of necessity*, to sprinkling in *all cases*. Thus a Christian ordinance, when once suffered to undergo a modification, dwindles by degrees into a ceremony bearing not even the remotest resemblance to the original institution; and what was at first intended to be confined to particular cases, obtains, at length, an unrestricted currency. Nor is this all. The practice once established, its abettors, by whatever means they were led into it, naturally feel themselves in some sense pledged for its support: and, in the absence of sound argument, are frequently induced to vindicate it on such principles as, in other cases, they would blush to avow—principles, which, if generally acknowledged and acted upon, would tend directly to subvert the whole fabric of visible Christianity. We should tremble at the thought of

the least deviation from a Divine rule. If we once desert the written word, and yield ourselves up to the guidance of mere human reason, or the impulses of fancy, it is impossible to tell whither they will lead us. The *prescribed* path of duty is the only path of safety.

3. As the present diversity of practice in respect to these rites, originated, not in any ambiguousness or obscurity of the Christian commission, but in lax views of the importance of undeviating obedience to its requirements; so, we can look for uniformity of practice to be restored, only by promoting enlightened and correct views of the imperativeness of every Divine command. With respect to the literal import of the commission, and the uniform practice of the apostles, the great body of the learned of all denominations have always been agreed. Pedobaptists themselves, for aught that appears, had formerly no more thought of questioning the meaning of *baptizo*, than they had of disputing the signification of ἄνθρωπος, or εἰμὶ, or the simplest and commonest word in the language. The most usual and popular argument for sprinkling has always been founded on the supposition that we have a right to modify and alter Divine institutions, so as to accommodate them to our personal convenience, and to circumstances of time and place. On the very same principle, the Roman Catholics justify themselves, not only in relation to sprinkling, but in regard to the mutilation of the ordinance of the Supper, the adoration of the host, the sacrifice of the mass, and numberless other ceremonies equally foreign to the word of God. It is indeed the foundation of the whole anti-christian system. On this broad principle we might abrogate

every Divine appointment, and remodel the entire fabric of Christianity. That the Romish church should adopt a rule of this sort, is not surprising: but it is surprising that Christians can even contemplate such a principle, with any other feelings than those of detestation and horror. It would be uncharitable to suppose that our Pedobaptist brethren, as a body, would consent to carry this principle beyond the ordinance of baptism; yet some of their churches have recently extended its application to the Lord's Supper, and banished the element of wine altogether. And surely, if the principle is a righteous one, it must be capable of universal application. If it is right to alter or dispense with the ordinance of baptism, it is right to alter or dispense with the ordinance of the Supper; and so of every other Divine institution. But this measure has already begun to awaken reflection among their churches; and there is reason to believe that it will lead to the conviction that the principle itself is radically wrong, and most pernicious in its results, and that the time is not very distant, when it will be thoroughly abandoned by all evangelical denominations. Indeed it would be difficult to reprobate it in stronger terms than has been done by a late writer (an eminent Pedobaptist) in the Literary and Theological Review; and though his remarks respect particularly its application to the Lord's Supper, they will bear, with equal force, upon baptism. 'Who sees not,' says he, 'that in regard to positive Divine institutions, our duty is equally plain and imperious: the duty of unqualified, implicit submission? Here all *a priori* reasonings are out of place; all objections are palpably fallacious; and every plan, and every thought of change, or modification,

ought to be resisted with horror. The positive institutions of heaven are emphatically trials, both of our faith, and our obedience. They bring home the question, whether we will submit our understanding to the Divine guidance, as well as our will to the Divine pleasure. To oppose them, is to dispute Infinite authority. To attempt their improvement, is to prefer our ignorance to the wisdom of heaven. To dispense with them, or with any of them, is to repeal the laws of the Sovereign of the universe.' (Review of Chapin's Essay on Sacramental use of Wine. By Rev. Daniel Dana, D. D., p. 656.) If Pedobaptist churches, on the one hand, are constituted, and act, upon the principle that we have a right to modify and alter positive Divine institutions; and Baptist churches, on the other hand, are constituted, and act, upon the principle that we are bound to keep the ordinances as the apostles delivered them to us, it cannot be expected that under these circumstances, the two denominations should coalesce. But, let the sentiments contained in the extract above,—'that in regard to positive Divine institutions, our duty is equally plain and imperious; the duty of unqualified, implicit submission: that here, all *a priori* reasonings are out of place, and all objections palpably fallacious: that every plan, and every thought of change, or modification, ought to be resisted with horror,'—let these sentiments be universally acknowledged and acted upon by Pedobaptists, and from that time we are no longer twain, but cordially and emphatically ONE; UNITED IN THE TRUTH, the only bond of Christian union, in earth or heaven.

APPENDIX.

NOTE FIRST.

Referred to on page 124.

It can scarcely be necessary to remark, that *βαπτίζω, baptizo*, is a derivative of *βάπτω, bapto*, formed through the verbal *βαπτὸς, baptos*. The etymological root, or radical syllable of these verbs, Prof. Stuart remarks, is *βαπ, bap*, whose leading and original meaning, he says, seems to have been *dipping, plunging*, etc. As to the original derivation of *βάπτω*, however, various themes have been proposed. Some suppose it to be a compound of *βάω, bao, to go*, or *enter into*, and *πίπτω, pipto, to fall*, or *descend*, as whatever is immersed goes into the water by descending. Others take it to be an uncompounded verb, formed simply from *βαω*. Others, again, choose to derive it from *βάθος, bathos, depth*, or *βαθὺς, bathus, deep*. If it be understood of the immediate theme of the verb, or the mode of formation, this last derivation seems quite probable, as it is supported by the general analogy of languages. Thus the Germans form the verb *taufen, to dip*, from the noun *tiefe, depth*. The English preserve the same analogy. Thus *to dip* any thing, is *to deep* it. In like manner, the Latin *mergo, to immerse, to dip*, according to Ainsworth, is formed from *mare, the sea, the deep*. It should not be supposed, however, that the primitive root is originally and peculiarly Greek. Gesenius, in his Manual Hebrew and Chaldee Lexicon, under the word טבע, after assigning the signification *to*

immerse, to impress, etc. says, 'Vicinum est Heb. צבע, intinxit, immersit; Arab. צבע, Ethiop. טבע.* id. item טבל. Syllaba enim primaria est טב, quæ etiam in linguis germanicis *profunditatis* et *immergendi* potestatem habet. Cf. Goth. *diup*, nostr. *deep, tief; item doufan, taufen, stippen;* Ital. *tuffare.* Græci habent δύπτω, et emollita labiali, δεύω, præterea literis transpositia βάθος, βυθὸς. 'The Heb. *tzava, to dip into, to immerse;* Arab. *tzabag,* and Ethiop. *tama,* with the same meaning, and also *taval,* are kindred, [i. e. to *tava.*] For their radical syllable is *tav,* which, in the cognate languages expresses *depth* and *dipping.* Compare Goth. *diup,* Ger. *deep, tief;* also *doufen, taufen, stippen;* and Italian *tuffare.* The Greeks have *dupto,* and by softening the labial, *deuo;* also, by transposition of the letters, *bathos, buthos.*' Then, according to this eminent lexicographer and philologist, טבל, *taval;* טבע, *tava,* and צבע, *tzava* in Hebrew; צבע, *tzabag,* in Arabic; טבע, *tama* in Ethiopic; δύπτω in Greek; *doufan* [*daupyan*] in Gothic; *taufen* in German; and *tuffare* in Italian, are identical; that is, they are the same word, with merely such changes of orthography as words commonly undergo in passing from one language to another; and retain in all these languages the original and primary signification of *dipping.* To the above mentioned may be added the Chaldee טבל, *teval;* Ethiopic טמק *tamak;* Danish *dobe,* and *dypper;* Swedish *dopa;* Dutch *doopen;* Saxon *dippan;* and English *dive* and *dip.* That βάπτω belongs also to the list, as a dialectical variety of δύπτω, and that these two forms are respectively related to βαθος and βυθος, I think, cannot admit of a doubt.† If βάπτω and δύπτω are kindred forms, then both must be identical with the English *dip*; and the derivative forms βαπτίζω, *baptize,* and δυπτίζω, *diptize,* must in like manner be entirely equivalent. Much as the meaning of this verb has been disputed, it is evidently not only equivalent in signification to the English *dip,* but is radically and substantially the same word. But I advert to this fact, rather as a matter of

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* For טבע. Letters of the same organ are frequently commuted; as Ethiop. כקל, for Heb. מקל; Gr. Ἀμιναδὰμ for Ἀμιναδὰβ.

† See Note at the end of this article.

curiosity, than as furnishing conclusive proof of the meaning of the word: for identity of form, it must be admitted, does not necessarily establish an identity of signification. Still, as the word has been adopted in so many languages, with the same leading signification in all, (and in nearly every one of these languages it is the very word used to denote the ordinance of baptism,) it would indeed be surprising if it were found to have a radically different meaning in the Greek. The meaning of any word in any language, however, depends ultimately on the *usage of that language*. The standard, therefore, by which the scriptural meaning of βαπτίζω is to be legitimately settled, and the ground on which the question of baptism mainly rests, is the usage of the Greek language with respect to this word, at the time the law of baptism was given.

Some have supposed that βαπτίζω is distinguished from its primitive βάπτω, by the additional signification of *causing*, or *making*; assuming that the terminational syllable ζω, when added to the participle of a primitive verb, or, indeed, to any word expressing an attribute or quality, is equivalent to the English *fy*, from the Latin *facio, to cause, to make*; as ἁγιος, *holy*; ἁγιάζω, *to sanctify*, or *make holy*; σοφὸς, *wise*; σοφίζω, *to make wise*. So ῥαίνω, *to sprinkle*; ῥαντὸς, *sprinkled*; ῥαντίζω, *to make sprinkled*; βάπτω, *to dip*, βαπτὸς, *dipped*; βαπτίζω, *to make dipped*. That the Greeks had a method of forming verbs of this character, by compounding them with ποίεω, *to make, to render*, which corresponds strictly to the English termination *fy*, and the Latin *facio*, cannot be denied. Καθαροποίεω, *to purify*, or *render pure*, and σοφοποίεω, *to render wise*, are examples of this nature. But that the terminational syllable ζω, has really a causative signification, may justly be doubted. If some verbs of this termination seem to have a causative meaning, these examples are so few in comparison with the whole number of verbs in ζω, that we cannot, with propriety, assume that such a meaning is *characteristic* of this ending. At any rate, with respect to βάπτω and βαπτίζω, there is evidently no practical difference between the simple and derived forms, resulting from the laws of formation. The secondary meaning of *dyeing*, which belongs to βάπτω, but which, so far as appears, has never been appropriated to βαπτίζω, is the result of special usage. We have verbs in our own language, formed [through the Latin] in the same man-

ner as βαπτίζω, from the verbals of simpler forms. E. g. 'consolate' is derived from 'console,' through the participle *consolatus*. In like manner, 'immerse,' is formed from 'immerge,' through the participle *immersus*. Now, as in the English usage, the simple and derived forms *immerge* and *immerse* are entirely synonymous, so in Greek usage, the meaning of βάπτω and βαπτίζω does not appear to be affected in the least by any peculiarities of formation.

It has sometimes been asserted that βαπτίζω, being a derivative, is necessarily a *diminutive* of βάπτω, i. e. that it has a diminished signification. Nothing, however, can be more unfounded, than to assume that the lengthening of the form diminishes the meaning of a verb. There cannot be found any thing in the whole compass of the language, to justify such a remark. It is, indeed, too frivolous and absurd to deserve a serious notice. Diminutive verbs in Greek are of extremely rare occurrence; and the very few that do occur, become such by special usage, and not as a necessary result of derivation. It might be affirmed with just as much truth, that 'proselyte' means *to make one a proselyte;* and 'proselytize,' *to make one partially a convert*, as that while βάπτω means *to dip*, βαπτίζω must, as a necessary result of derivation, signify *to sprinkle*.

Equally destitute of foundation is the remark that βαπτίζω is a *frequentative*. On what principle Donnegan, Passow, and others, assign to this word a frequentative meaning, is difficult to divine. If verbs in ζω were *usually* frequentatives, such a circumstance might seem to favor the hypothesis: but this is far from being the case. There are more than nineteen thousand verbs in the language. About three thousand four hundred of these end in ζω, more than seven hundred of which are the prolonged form of a simple verb, or, at least, have a correspondent verb of a simpler or shorter form;* yet

* It should be remarked, however, that very few of the these are actually *derivatives*, both forms being, in most cases, derived from a common root. E. g. δειπνίζω is not a derivative of δειπνέω, both verbs being formed immediately from the common root δεῖπνον. In like manner, πλουτίζω is not a derivative of πλουτέω, both verbs being derived immediately from πλοῦτος.

probably a dozen frequentatives cannot be found among the whole. If this verb has a frequentative sense, it must, as Prof. Stuart justly observes, be derived from special usage, rather than from the laws of formation. But no example of such a sense has ever been produced. Prof. Stuart supposes, however, 'that a feeling existed among some of the Latin fathers, when they rendered βαπτίζω by *mergito*, (a frequentative of *mergo*,) that βαπτίζω is, in its appropriate sense, what the grammarians and lexicographers call a frequentative verb, i. e. one which denotes repetition of the action which it indicates"* As an illustration, he cites Tertullian, Corona Militis, c. 3; and Jerome, Adversus Luciferianos, c. 4. But instead of these passages proving that the respective authors took βαπτίζω to be a frequentative, they prove directly the *reverse*. Tertullian says: 'Thence we are thrice immersed, (ter mergitamur,) fulfilling somewhat more (amplius aliquid respondentes) than the Lord has decreed in the Gospel.' Jerome says: 'Many other things which are observed in the churches by tradition, have usurped to themselves the authority of the written law [of the Scriptures;] such as *in lavacro ter caput mergitare, to immerse the head three times in the bath.*' Now, if Tertullian had supposed that βαπτίζω itself expressed *repeated* immersion, could he consistently have represented trine immersion as *exceeding the command?* And again, if Jerome had supposed that βαπτίζω expressed *repeated* immersion, is it likely that he would have distinguished the custom as an *unwritten tradition*, that had *usurped* to itself the authority of Scripture? They undoubtedly used *mergito* as a convenient term to describe the custom they were speaking of, but not strictly as a translation of βαπτίζω. To me, nothing could prove more conclusively than these passages do, that these fathers did *not* ascribe to the Greek verb a frequentative sense. This hypothesis is unquestionably of modern invention, and for aught that appears, is without any foundation either in etymology or usage.

In short, after actual inspection of every verb in ζω, occurring in the best Lexicons in use, and a careful comparison of

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* P. 294.

the derivatives with their primitive forms, I am satisfied that neither derivatives nor any other verbs of this ending, have *any distinctive meaning whatever, resulting from their formation.* That βάπτω, in addition to its radical meaning of *dipping*, has acquired a secondary signification of *dyeing*, which the derivative verb has never assumed, is admitted; and that there is some difference of *application*, even where they agree in meaning, is also cheerfully granted, βαπτίζω being applied, in some cases more seldom than βάπτω, and in others more frequently. In cases relating to the Christian rite, βαπτίζω, indeed, is employed to the entire exclusion of the primitive verb. All this, however, is the result of special usage; and analogous cases might probably be found in every language.

Note.—The identity of βάπτω with δύπτω, and consequently with the Eng. *dip.* etc. which I have endeavored to establish in the foregoing article, I perceive is fully confirmed by the 'Glossarium Universale Hebraicum,' edited by Lewis Thomas, Paris, 1797. I give the substance of his remarks under the words טְבַע, *tava*, and צְבַע, *tzava*, in the following abridged translation:—

טבע, צבע.—"Hence βάπτω; for *Ain* is easily converted into v, b, or p, in Greek. Also βάμμα the sauce in which bread was dipped —from which the Lat. *vapa* sour wine, in which they dipped their bread. Also δύω, δύπτω, δύνω, to go under water. Also σβέω, σβέννυμι, to quench, to extinguish; for many things are extinguished by being immersed. Hence, also, βάθος, βάθεος, βυθὸς, depth; and βὸθρος, a pit, a cave. Sax. *æthwean*, to bathe, *bebatot*, bathed, *bet*, *betan*, a bath; *bedofan*, dipped; *bedypan*, to dip. Again, Sax. *deep*, *deope*, Eng. *deop* [deep]; Belg. *diep;* Germ. *tief*, Also Sax. *dippan*, *deppetan*, Eng. dep [dip]; Dan. *diper;* Belg. *doopen;* Teut. *tauffen;* all from *tabahn* [tava]; for *dipped* and *deep* are one and the same."

NOTE SECOND.

Referred to on p. 127.

"If the sun dip &c." The ancients, with their imperfect knowledge of geography and astronomy, regarded the earth as a plane surrounded on all sides by an illimitable expanse of water, and supposed the sun and other heavenly bodies to rise out of, and again sink into, the ocean.

So Virg. Aen. xi. 913.

> Ni roseus fessos jam gurgite Phœbus Hibero
> Tingat equos, noctemque die labente reducat.

Aen. 12. 113.

> Postera vix sum mos spargebat lumine montes
> Orta dies; quum primum alto se gurgite tollunt
> Solis equi, lucemque, elatis naribus efflant.

Aen. xi. 1,

> Oceanum interea surgens Aurora reliquit.

Hesiod 581.

> εὖτ' ἂν πληϊάδες, σθένος οβριμον Ὠρίωνος
> φεύγουσαι, πίπτωσιν ἐς ἠεροειδέα πόντον.
>
> When chased by strong Orion down the heaven,
> Sink the seven stars in gloomy ocean driven.

Hom. Odys. 433.

> Ἠέλιος μεν ἔπειτα νεον προσέβαλλεν ἀφούρας,
> ἐξ ἀκαλαῤῥειταο βαθυῤῥόου Ωκεανοῖο.
>
> What time the sun, from ocean's peaceful stream,
> Darts o'er the lawn his horizontal beam.

NOTE THIRD.

Referred to on p. 129.

Some writers, when they have met with ἀπὸ in composition with βάπτω, seem to have felt a difficulty in reconciling the

apparently opposite meanings of the verb and preposition. But the analysis is easy. Ἀπὸ signifies *separation, removal;* as in ἀπονίπτω, to wash *off;* ἀπαιτεω, to ask *of,* to demand. And though the compound may sometimes seem not to differ practically from the simple verb, as in the case of μινύθω and ἀπομινύθω, *minish* and *diminish,* still the idea of separation or removal may usually be clearly traced. Ἀποβάπτω, like καταβάπτω, answers exactly to the Latin *demergo, to dip down,* and expresses departure of the action from the agent, not from the object. Hence the construction ἀποβάπτειν εἰς yields a perfectly consistent sense, namely, *to dip down into.* The word is opposed in meaning to ἀναβάπτω, *to dip up,* which is indeed of rare occurrence; though I have met with two or three examples.

NOTE FOURTH.

Referred to on p. 135.

Dr. Bloomfield, in his translation of Aeschylus, renders σφαγὴ in this place by *throat,* and compares Euripid. Orest. 285, εἰς σφαγὰς ὧσαι ξίφος. Polyæn. 8. 48, τὸ ξίφος καθεῖσα διὰ τῆς σφαγῆς. Virg. Aen. 12, 356, dextra mucronem extorquet, et alto fulgentum tingit jugulo. Ovid Ep. 14. 5, quod manus extimuit jugulo demittere ferrum.

NOTE FIFTH.

Referred to on p. 135.

The passage from Soph. Ajax 95, as it stands in the text, is ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ; I consider πρὸς Ἀργείων στρατῷ to be entirely equivalent to ἐν Ἀργείων στρατῷ in the same author, Philoct. 420. Πρὸς primarily and usually signi-

fies proximity, contiguity, *at, by, apud;* and though it does not strictly express intusposition, it is compatible with such a sense, and often implies it; as in Soph. Ad. Col. 10, "if thou seest any one πρὸς ἀλσεσιν θεῶν, *at* or *in* the sacred groves." Aesch. Euries, 855, "thou shalt have a seat πρὸς δόμοις *at* or *in* the house of Erectheus." Xen. Cyr. 6. 1, 46, "when they were arrived πρὸς τοῖς σκοποις, *at* i. e. so as to be by, or in the company of, the Persian sentinels." So we often use one expression for the other; as when we say "*at* a place," or "*at* the house," for *in* it. Undoubtedly the literal meaning of the passage under consideration is, "Well hast thou dyed thy sword at the Grecian army?" meaning *in* or *among* the army. Potter translates the passage under consideration "Well hast thou tinged thy sword with Grecian blood?" Thomas Johnson renders it, "Tinxistine hastam probe in Argivorum exercitu?" Winsemius gives "tinxisti hastam in Grecum exercitum?" The excellent Greek Lexicon compiled from Constantin Crispin and others, expresses it by "Telum infecisti in Argivorum exercitu,—seu ad exercitum." As to Potter, it may be observed that he does not profess to give a literal translation, as indeed an English poetic version must necessarily be a free one. Of the other versions, the first is ambiguous and may take bapto either in the sense to plunge or to die; the second takes it in the sense of plunging; and the last unequivocally in the sense of dyeing. All render it either *plunging* or *dyeing*, and πρὸς either *in* or *into*, not one supporting Prof. Stuart in his rendering either of the verb or preposition.

NOTE SIXTH.

Referred to on p. 144,

Some might choose to render βάπτειν ἀπὸ, *immerse with*, and since Prof. Stuart insists on rendering the preposition conformably, it is to be wondered at that this version had not occurred to him as infinitely preferable, as preserving the

usual meaning of the verb, to that of *to smear with*, which, being wholly contradictory to usage with respect to the verb, has not the smallest probability. But the sense *to immerse with* cannot be admitted, inasmuch as it is doubtful whether the ancients were accustomed at all to the idea of *dipping with* any thing, as denoting the element *in which* the dipping was performed; at least the Greek, so far as I have observed, furnishes no mode of expression unequivocally conveying such a sense. Nor can I think, with some, that this construction is to be explained on the ground of a partitive meaning in the preposition. Unless I am greatly mistaken, it will be found on analyzing those passages where ἀπό and the corresponding Hebrew particle are supposed to have a partitive meaning, that the preposition retains invariably its proper signification. But whatever may be said of such expressions as "take of the elders of Israel," take of the log of oil," "sprinkle of the blood," &c. they cannot illustrate Ex. 12: 22; Lev. 4: 17; 14: 16; for the construction is not the same. To make these passages parallel with those, the writer should have said simply βάψει ἀπὸ, &c. "shall dip from the oil or blood," in which case however (unless we could suppose ἀπὸ to denote the *origin* of the action) the full expression would be "shall dip *oil* from the oil," &c. But βάψει τὸν δάκτυλον ἀπὸ τοῦ ἐλαίου, "shall dip *his finger* from the oil," is a very different expression; and to extract a partitive sense from this, we are obliged to suppose it to be put for "shall dip his finger *into a part* of the oil," which is too forced to be supposed to occur naturally to the mind of any reader, and as contrary to the sense of the passage; for the priest evidently is not restricted to a *part* of the oil that is in his hand, but is left at liberty to dip in the whole of it. Indeed it is utterly inadmissible; for the preposition must be retained, and must retain its proper meaning; it can neither be removed nor turned into a substantive. The only way of construing the Greek conformably to the partitive sense, is βάψει τὸν δάκτυλον εἰς τὸ μέρος ἀπὸ τοῦ ἐλαίου, which is grammatically impossible. The construction in question, though founded on the same principles as the corresponding Hebrew expression, cannot be considered as strictly a Hebraism; for it occurs (at least βάπτειν ἐκ and βαπτίζειν ἐκ, which mean the same) as well in classical, as in Jewish Greek, and is unquestionably to be explained on the same principles in

both. Several examples from the Classics have already been cited, namely, Athenæus Deipnos. 3. 123, "Dipping a ladle from the midst of a caldron of boiling water (ἀρύταιναν ἐκ μεσοῦ βάψασα τοῦ λέβητος ζέοντος ὕδατος), I will pour it upon you." Hippocrates, de ratione vict. acut. p. 383, "θερμοὺς ἄρτους ἐξ οἴνου μέλανος καὶ ἐλαίου ἀποβαπτων, dipping warm cakes from black wine and oil." Plutarch, Alex. 67, "The soldiers, dipping from (βαπτίζοντες ἐκ) large casks and urns, drank to each other." These examples, at least two of them, are utterly incapable of the partitive sense; and if these *must* be explained on some other principle, then certainly those from the Septuagint, inasmuch as they exhibit the same construction, *may* be. Taking then for example Lev. 14: 16, "shall dip his finger from the oil," how shall we resolve the construction? The only rational mode, and according to my conviction, the only possible one, is to suppose a *significatio prægnans*, and explain with Gesenius, intinget digitum *et extrahet* ex oleo, "shall dip *and withdraw* his finger from the oil." There is indeed no direct ellipsis, that is, none intended by the writer, yet by the conciseness of the expression, there are really two propositions concentrated in one, by which it happens that the preposition belonging in strict propriety to the last, becomes attached to the first. How common a principle this is in language, the reader need not be told. If he has any knowledge of Hebrew and Greek, he must have observed that it lies at the basis of a great variety of modes of expression in both. It should be mentioned, as a circumstance completely fatal to Prof. Stuart's version, and at the same time confirmatory of the above explanation, that the Seventy have translated the same Hebrew expression both by βάπτειν ἀπὸ and βαπτειν ἐν, using both modes of construction indifferently; and that the Hebrew itself, in Lev. 4: 6, 17, employs both varieties of construction to express the same thing, from all which it is evident that βάπτειν ἀπὸ is interchangeable with βάπτειν ἐν on the ground that it includes the latter, which would not be true if it signified *smearing*; for smearing does not include dipping.

NOTE SEVENTH.

Referred to on p. 149.

The idea of a person being dipped or plunged in the dew, is in itself so simple and natural, that I am surprised that any doubts should ever have been raised as to the import of the expression in Daniel. The Chaldee צבע* can mean here nothing but *to dip;* the Syriac version translates by the same word, which also can only mean *to dip;* and the Arabic renders by the same word, in the same sense. I know it has been thought by some that this word, in the Syriac and Arabic, must of necessity mean no more than *to wash*, at Luke 7: 44. But the Syriac and Arabic there mean literally "hath dipped my feet in her tears," this expression being put instead of "hath washed," &c. as in washing feet they always dipped them in the laver; and the whole is spoken hyperbolically, because, though the woman did not in fact dip his feet, yet she did what answered the same purpose. By a similar but stronger hyperbole, David says, Ps. 9: 6, "All the night I make my bed to swim," viz. with his tears. Now it would be singular indeed, if the Greek should desert the sense of the original, while the other oriental versions have invariably adhered to it. But if the Arabic version was made from the Greek, as some critics suppose, it will furnish a direct argument for the usual meaning of βάπτω here. I cannot think, with Mr. Carson and others, that βάπτω is figuratively used in

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* צבע. This word is often used in the Targums, to translate the Heb. טבל. Dr. Gale refers to the Jerus. Targ. Lev. 4: 6, and observes that this is the only place where that imperfect version translates the Heb. טבל. But Schindler under the word צבע, gives וחצבעון from the Targ. for the Heb. וְטִבַּלְתָּם, at Ex. 12: 22, and Gesenius, Lex. sub. ve. says that צבע is often in the Targ. for *dipping in*, but perhaps Schindler and Gesenius refer to the Targums of Onkelos and Pseudo-Jonathan.

these passages. There is no catachresis nor hyperbole in saying that Nebuchadnezzar was dipped or plunged in the dew, by being compelled to lodge in it; and the Greek translator evidently considered the expression as referring to that fact, inasmuch as he repeatedly renders it "to lodge in the dew," as though "to be lodged in the dew" and "to be plunged in the dew," were expressions of the same general import. The reader of course will find no difficulty in the construction *to dip from*. He must have been satisfied, from the remarks already made on the subject, that it involves the distinct ideas of dipping in, and withdrawing from; and that in the language of common life, which always seeks conciseness, the shorter expression was often put for the fuller and more complete one. The Chaldee here employs both expressions to denote the same thing. Out of five instances, viz. ch. 4: 15, 23, 25, 33; ch. 5: 21, "to dip from" is read three times, and "to dip in," twice. And the Greek has in the three first instances either "to lodge in" or "to lodge from," and in the two last, "to dip from." Some Mss. however read "to dip from" in the *three* last instances. We may compare here the expression of the Watchman in the Agamennon of Aeschylus, who passed his nights on the house-top. He says "ever since I have had a restless and dewy couch by night," &c. Resch Agamem. 12.

NOTE EIGHTH.

Referred to on p. 150.

The Complutensian edition of the LXX. supports the Roman reading παραβαπτὰ; the Alexandrine Codex has τιάραι βαπταί; the Aldine edition τιάρας βαπτὰς; Theodoret appears to have read τιάραι βαπταί; and some others παράβαπτα, καί τιάραι βαπταί. It is remarked by Dr. Shaw, that the Moors, Turks, and some of the principal Arabs, as well as other eastern nations, wear upon the head a small hemispherical cap of scarlet cloth, and that the turban is properly a long narrow web of linen, or muslin, folded round the bottom of

these caps. It should seem, however, that among the ancients the cap itself constituted the *tiara*, or what we call the *turban*, and that the sash, or diadem, was distinguished from this. Thus Xenophon, Anab. 2. 5, 23. and Cyroped. 8. 3, 12, speaks of the "upright tiara," or high turban; and in the last mentioned passage, represents Cyrus, in his first procession from the palace, as appearing with an upright tiara upon his head, and a diadem about the tiara. Among the Persians, it was permitted only to kings to wear the upright tiara. This, on account of its height, was capable of being involved with several diadems, wreaths, or crowns, which, according to their number, marked the superior dignity of the wearer. Hence, in Rev. 19: 12, the Son of God, who is the King of kings, is represented as having "many diadems or crowns" upon his head. In modern times, the popes of Rome have assumed the high turban, called by them the "triple crown," as an ensign of their politico-ecclesiastical dignity. By the dyed attire or tiaras in Ezek. 23: 15, is doubtless meant the high turban. Whether the Greek versions give the exact sense of the Hebrew, seems not to be a settled point among the learned. Prof. Stuart says the word טְבוּלִים, a derivate of טָבַל, appears to point to the sense of *tinging*, *tincturing*, which טָבַל, like the Greek βάπτω, appears once to have had." So our English translators evidently understood the Hebrew in this place; and the Greek translators appear to have taken it in the same sense. Some high authorities, however, (as Gesenius, Simonis, Leopold), derive טְבוּלִים, not from the Hebrew verb טָבַל, but from the Ethiopic טבלל, involvit ob, obvolvit; to fold, roll, or wrap. If this is the proper derivation of the word, it will point to the involved or folded form of the turban, without any reference to the color, and so the rendering *tiaræ*, *mitræ*, may be admitted; but if the former derivation is the true one, as most translators seem to have thought, it will point to the color or splendidness of the article, thus confirming the rendering *dyed attire*.

NOTE NINTH.

Referred to on p. 151.

The following examples will illustrate this use of the Genitive. Aratus, Phænom. 650, 858, 951, *βάπτων ὠκεανοῖο—βάπτοι ῥόου ἑσπερίοιο—ἐβάφατο ποταμοῖο, dipping in the ocean, —the western flood,—the river.* Hom. Il. 5, 6, *λελουμένος ὠκεανοῖο, bathed in the ocean.* Od. 2. 261, *χεῖρας νιψάμενος πολιῆς ἁλὸς, having washed his hands in the hoary deep.* The syntax in these cases is precisely the same as in the following where the governing particle is supplied, namely, Æsop. Fab. 34, *βάλων κατὰ τοῦ ὕδατος, casting (his net) into the water.* Eurip. Orest. 1594, *εἰσω σαρκὸς ἔβαψε, he plunged (the sword) into his flesh;* Schol. on Od. 6. 103, where it is observed of the phrase *εἶσι κατ' οὔρεος*, that it has the Attic syntax, as also the phrase *κατὰ σπλάγχνων ἔβαψε ξίφος, he plunged the sword into his bowels.* Origen. Comment. in S. Johan. p. 380, *δυσωδίας καταβεβαττισμένων, immersed in stench,* where the preposition is compounded with the verb. Some Commentators supply *ἐπί*. We need not, however, suppose an ellipsis of a preposition; for the sense, as is agreed by the Grammarians, depends usually on the *case*, rather than on the preposition. But if a preposition were to be supplied, I would prefer *κατὰ*, which is proved by the foregoing illustrations to be not unusual; whereas *ἐπὶ* in this connection is exceedingly rare. All the versions render in the sense *dip in.*

NOTE TENTH.

Referred to on p. 159.

Dionysius' words are Καὶ γὰρ ἐν τουτῷ παρέχει μείζονα ἔμφασιν, ὡς βαπτισθέντος οὕτω τοῦ ξίφους, ὡς τε θερμανθῆναι.. Prof.

Stuart's version of Il. 16. 333, "he struck him *across* the neck with his heavy sword, and the whole sword became warm with blood," imparts a degree of plausibility to the idea that the sword was warmed by the blood that adhered to it after it was withdrawn from the wound; but this is not the sense of Homer's words. The literal expression is, *he smote him in the neck with his hilted sword*, that is, plunged the sword into his neck; for their manner of smiting the neck was not usually by a lateral blow, but by a forward thrust. Agreeably to this Mr. Pope renders, *Plunged in his throat the smoking weapon lies.* Let the passage be rendered then according to its literal import, and it yields no countenance to Prof. Stuart's idea. On the contrary, it implies that the sword was warmed *in the neck* of the slain, and Dionysius' words accordingly mean that the sword is represented as being so immersed, either in the *neck*, or in the *blood*, (for we may supply either εἰς αὐχένα or εἰς αἷμα,) as to become warm. Another consideration which goes to confirm this sense of Dionysius' words, and to overthrow Prof. Stuart's interpretation, is that the idea of warming the weapon *in the wound* is quite common in the poets, while the notion of its being warmed by the blood that adheres to it after it is taken from the wound, never occurs. Examples of the former are Hor. Sermo 2. 3, 136, In matris jugulo ferrum tepefecit, *he warmed the steel in his mother's throat.* Virg. Aen. ix. 418,419, iit hæsta, trajectoque hæsit tepefecta cerebro, *the spear flew, and sticking fast in the transpierced brain, became warm.* Ibid. v. 701, fixo ferrum in pulmone tepescit, *the steel became warm in his transfixed lungs.*

NOTE ELEVENTH.

Referred to on p. 180.

The compound καταβαπτίζω must of necessity be taken in the sense of *plunging*, or rather of *plunging down*, and not of overwhelming; for the preposition which is compounded with the verb means *down*, and not *over*. The construction ὕπνος

καταβαπτ., which occurs repeatedly, seems to determine that οἴνῳ, in the phrase, βαπτ. οἴνῳ, should be taken as the dative of instrument. So τῇ μεθῃ βεβαπτ. is explained by ὑπὸ τῆς μεθης βαπτ., and other equivalent expressions, of which there are several examples. Συμβαπτ. τῇ λυπῃ, *baptized with grief*, may be compared with Xen. Cyr. 6. 1, 37, ἐμὲ καταδυνοσι τῷ, ἀχει, *they sink me with grief;* also with the French La douleur l'avoit le submerge, *grief had submerged him*, Paul et Virginia, p. 167. Indeed, the figure is found in all languages. Ὀφλήμασι, βεβαπτ. may be compared with the Latin *aere alieno demersus; in aes alienum incidere*, &c. which also are figures common in all languages. Ἁμαρτίαις βεβαπτ. should propably be rendered "immersed *with* sins," rather than "immersed *in* sins;" as the adjective βαρυτάταις, *most aggravated* or *heavy*, seems to require that sins be taken as the *weight* or *load*, which causes the immersion; and the expression receives illustration from the ὑπὸ τῆς κακίας κατα-βεβάπτ. of Origen, which Mr. Carson through mistake has rendered, "*immersed in* sin." We may here compare also 2 Tim. 3 : 6, σεσωρευμένα ἁμαρτίαις, the same expression that is used in the Marchal Ms. in Is. 1 : 4, for the πληρης ἁμαρτιῶν of the LXX. Βεβαπτ. εν τῃ κακίᾳ, is another figure, and represents sin as the element in which the subject is immersed. 1 Pet. 44, συντρεχόντων εἰς τῆς ἀσωτίας ἀνάχυσιν, *running into a sink of iniquity*, is by no means an inapposite illustration of this figure; for if one may run into *a sink of iniquity*, he may be immersed in it.

NOTE TWELFTH.

Referred to on p. 196.

The sense *to immerse* is confirmed by Tromm's Concordance to the LXX., which assigns only immergo, tingo; and by the Lexicon to Origen's Hexapla, which gives demergo, tingo, baptizo. It is supported also by the Armenian version, Sirach 31 : 25, βαπτ ἀπὸ νεκροῦ *immersed from a dead body*; Heb.

10: 22, ἐῤῥαντισμένοι ἀπὸ συνειδήσεως πονηρᾶς, *sprinkled from an evil conscience;* Rev. 1: 5, λούσαντι ἀπὸ τῶν ἁμαρτιῶν, *having washed from sins;* with Herod. 2. 64, ἄλουτος ἀπὸ γυναικῶν *unwashed from women;* and 1 John 1: 7, καθαρίζει ἀπὸ ἁμαρτίας, *cleanseth from sins;* all exhibit the same *mode of expression,* but each a different *meaning.* Cleansing or purification is the *end* accomplished in all; but βαπτ. and ῥαντ. express different acts by which purification is effected. Καθαρίζω is indefinite; but λούω is as definite as the Eng. *bathe,* and is always understood of washing by immersion of the whole body, unless there is a distinct limitation. Such also was the Hebrew usage with regard to רָחַץ; for the Jewish Commentators tell us that when spoken of the body, it is always to be understood of total immersion; as Maimonides, Hilchot. Mikvaot, c. 1. § 2; and accordingly they express it often by טָבַל. Prof. Stuart says p. 341, that רָחַץ "does not imply immersion." It does imply immersion, just as clearly as the Greek λούω, when spoken of the body, implies immersion, or the English word *bathe.* And it is uniformly spoken of the body, as כָּבַס, also is of clothes, as any one may see by looking into his Lexicon, or his Hebrew Bible. Gesenius says that these words "differ as λούειν from πλύνειν."

NOTE THIRTEENTH.

Referred to on p. 197.

This passage has been variously rendered. The modern Greek reads, "unless they wash well up to the elbow;" the Vulgate, "they eat not without often washing their hands;" the French of De Sacy, "they eat not without having often washed their hands; the common French version, "they eat not without washing for themselves the hands up to the elbow;" the Latin of Beza, "unless they wash their hands with the fist, they eat not;" the Burmese version of Mr. Judson, "eat not without washing their hands with the fist." Schrevelius defines

πυγμῇ by "crebro" "enixe," as well as "pugno." Donnegan and Greenfield define it, "the fist." Tauchnitz defines it, "crebro, enixe, certatim." If πυγμῇ is to be understood of the fist, the expression must denote the act of washing the hands by rubbing one hand clinched within the other, in opposition to the act of washing by merely dipping the hands in water, as was the custom with the heathen in their religious ablution of the hands. But if this word is to be taken in the sense of often, then the expression must mean that the Jews often did not eat without first washing their hands. Spencer on the Ritual Laws of the Hebrews, p. 1175, referring to Mark 7: 3, 4, says it was a custom with the Jews, sometimes χερνίπτειν, aqua affusa manus abluere, *to wash the hands by pouring water upon them*, which they expressed by נְטִילָה—and sometimes βαπτίζειν, manus carpo tenus aquis immergere, *to immerse the hands in water up to the wrist.*, which last they expressed by טְבִילָה. But νίπτω does not of itself express *pouring.* Wetstein appears to have fallen into the same error, when he says, "βαπτίζεσθαι est manus aqua immergere, νίπτεσθαι manibus affundere." Lightfoot says "the Jews used יְדַיִם נְטִילַת, *the washing of the hands*, and טבלת ידים, *the plunging of the hands.*" But the first means, as I suspect, the elevation of the hands, in contrast with *plunging* them down,—the use of water being *expressed* by neither word, but *implied.* In one case they dipped the hands into it, in the other it was poured upon the hands, and then the hands were elevated so as to cause the water to run down the elbow.

NOTE FOURTEENTH.

Referred to on p. 209.

ANALYSIS OF THE EXPRESSION. The expression is sometimes written simply, He shall baptize you *in the Holy Spirit*, ἐν Πνεύματι ἁγίῳ; as Mark 1: 8. Acts 1: 5. John 1: 33—sometimes fully, *in the Holy Spirit and fire*, ἐν Πνεύματι

ἁγίῳ καὶ πυρί; as Matt. 3 : 11; Luke 3 : 16. This phraseology not only corresponds exactly with the Greek, but is supported by nearly all the ancient versions, both oriental and western, that are of any importance to sacred criticism, as well as by many eminent commentators and critics. Πνεῦμα ἅγιον καὶ πῦρ, 'the Holy Spirit and fire,' is put by hendiadys for πῦρ πνεύματος ἁγίου, the fire of the Holy Spirit, or πνεῦμα ἅγιον πυρός, the Holy Spirit of fire. Compare 1 Kings 19 : 12, Heb. 'stillness and a voice,' for, a still voice. Ex. 14 : 20, 'a cloud and darkness,' for, a dark cloud. Matt. 4 : 16, χώρα καὶ σκιᾷ θανάτου, 'the region and shadow of death,' for χώρα σκιᾶς θανάτου, the region of the shadow of death, as some MSS. actually read in Isa. 9 : 2. Luke 21 : 15, στόμα καὶ σοφία, 'a mouth and wisdom,' for στόμα σοφίας, a mouth of wisdom, perhaps equivalent to λόγος σοφίας, 1 Cor. 12 : 8. Compare also Acts 6 : 10, σοφία καὶ πνεῦμα, 'wisdom and spirit,' with Eph. 1 : 17, πνεῦμα σοφίας, spirit of wisdom. This figure sometimes, though rarely, occurs in the classics. Æschylus, Eur. 247, furnishes an example: αἷμα καὶ σταλαγμοὶ, 'blood and trickling,' for trickling of blood, or trickled blood. Πῦρ, *fire*, is taken for the element of *light*. Some oriental nations at the present day, in metaphorical expressions, use the term *fire* for *light*.

Illustration of the metaphor. It was predicted that the reign of the Messiah should be distinguished by the prevalence of spiritual light or knowledge. Dan. 12, 4, Many shall run to and fro, and knowledge shall be increased. Isa. 54 : 13, And all thy children shall be taught of the Lord. Jer. 31 : 34, And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord. Compare Heb. ch. 8, and 1 John 5: 20. Again it is said, Isa. 42: 6, 7, I will give thee (i. e. the Messiah) for a *light* of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Isa. 60 : 1, 2, 3, Arise, shine; for thy *light* is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy *light*, and

kings to the brightness of thy rising. Accordingly in the New Testament Christ is called the LIGHT of the world, and his people, the *children of light*, υἱοὶ φωτός. They were once darkness; but are now light in the Lord. They were once bound and in prison; but are now called out of darkness into light. They were blind, but God hath shined in their hearts. The eyes of their understanding are enlightened. They have received the *Spirit* of God, that they may *know* the things that are freely given to them of God. The anointing [of the Spirit] which they have received *teacheth* them all things. Hence, the apostle prayed that God would give unto the Ephesians *the spirit of wisdom and revelation* in the knowledge of him; the eyes of their understanding being enlightened; that they might know what was the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. 1: 17, 18. Thus the reign of the Messiah is generally distinguished as a dispensation of light, and all his people are represented as enriched with spiritual knowledge.

But in the apostolical age, Christians, especially the teachers of Christianity, enjoyed the extraordinary or miraculous influence of the Spirit. Hence, to denote how universally their mind was pervaded with spiritual light, they were said to be *baptized*, i. e. *immersed, in the Spirit of light*, or in other words, *in spiritual light*. *Baptizo* just as clearly signifies immersion in this connection, as it does in any other whatever. The Greek fathers could not have been mistaken as to the literal meaning of the expression; and they certainly understood it in this sense. Theophylact, commenting on the words, '*He shall baptize you in the Holy Spirit*,' etc., Matt. 3: 11, says: 'That is, *he shall inundate you*, τουτέστι καταχύσει ὑμᾶς, abundantly with the gifts of the Spirit.' Cyril of Jerusalem, Cateches. 17. 8, says: 'For as he that goes down into the water and is baptized, is surrounded on all sides by the water, so the apostles were totally baptized (immersed) by the Spirit. The water surrounds the body externally, but the Spirit incomprehensibly baptizes (immerses) the soul within.'

That 'baptism in the Spirit and fire,' is spoken of the *illuminating*, rather than the *sanctifying* influences of the Spirit, will appear from several considerations. The prophecy of Joel, quoted by Peter on the memorable day of Pentecost, naturally leads us to this conclusion: 'And it shall come

to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out, in those days, of my Spirit, and they shall prophesy. *Dreams* and *visions* were the usual means by which God, in ancient times, revealed his will; and these terms, taken figuratively, denote here the extraordinary communications of spiritual knowledge which his servants should enjoy in the last days, that is, under the gospel dispensation.

The design of this baptism conducts to the same view of the subject. The introduction of the gospel was the most remarkable phenomenon in the annals of time; it was the commencement of a mighty revolution, or, to use a Scriptural expression, the moral regeneration of the world; (Matt. 19: 28;) and the point of time occupied by the first Christians, especially Christian teachers, was one of infinite importance. The bigoted Jew and the superstitious Gentiles, were equally and inveterately hostile to the cause. A blind attachment to the antiquated rites of a typical economy on the one hand, and oppositions of science, falsely so called, on the other, presented most serious obstacles to the spread of the simple doctrines of the cross. Hence it was needful for them to be endued with clear and accurate perceptions of divine truth, as well as with an intellectual energy and moral courage, which none of their adversaries could gainsay or resist. The gifts of the Spirit were designed to furnish them with these qualifications. Accordingly Jesus told the apostles not to premeditate when they were brought before magistrates and kings; for the Holy Ghost should *teach* them what to say—that the Comforter, the Holy Ghost, should *teach* them all things, and bring all things to their remembrance which he had said to them—and that they should receive *power* after the Holy Ghost was come upon them; and should be witnesses for him, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

The recorded effects of this baptism go to confirm this idea. The principal 'spiritual gifts' mentioned in the Scripture, are faith, prophecy, mystery, knowledge, discerning of spirits, tongues and miracles. It would seem that these gifts were usually connected with the baptism of the Spirit, though per-

haps not all associated in the same individual. It seem probable from Acts 9 : 17, that Paul received the baptism o the Spirit immediately after his conversion. Nothing, however, is here said of the effects; but from other passages we learn that he 'spake with tongues,' 'wrought miracles,' etc. Cornelius and his friends, after receiving the baptism of the Spirit, immediately 'spake with tongues and magnified God,' Acts 10 : 46. The disciples whom Paul found at Ephesus, after receiving the gift of the Holy Spirit, 'spake with tongues and prophesied,' Acts 19 : 6. I do not deny that those who received the baptism of the Spirit, were usually persons of eminent piety; but I am persuaded that the interpretation which supposes that this baptism was chiefly designed to promote the extraordinary *sanctification* of the subject, rather than his intellectual and spiritual *illumination*, is altogether erroneous and unfounded.

NOTE FIFTEENTH.

Referred to on p. 219.

It will not be denied by any one who is honest and well informed, that the most learned pedobaptist authors agree in respect to the primary and usual signification of βαπτίζω and βαπτισμός; and that many of them assign no other meaning than *to immerse, immersion.* But in order that the reader may have the facts before him, and thus be able to judge for himself, I will here cite a few passages from the writings of men whose scholarship and pedobaptist education invest their opinions on this subject with entire credibility and indisputable authority. The citations are given promiscuously.

Buddeus, Theolog. Dogmat. l. v. c. i. § 5, says, "The words βαπτίζειν and βαπτισμός, are not to be interpreted of aspersion, but always of immersion."

Vitringa, Aphorismi Sanct. Theolog. Aphoris. 884, says: "The act of baptizing is the immersion of believers in water. This expresses the force of the word."

Venema, Institut. Hist. Eccels. Vet. et Nov. Test. tom. iii. secul. i. § 138, says, "The word βαπτίζω is nowhere used in the scripture for sprinkling."

Alstedius, Lex. Theol. cap. xii. p. 221, says: "βαπτίζω signifies only to immerse; not to wash, except by consequence."

Altingius, Comment. ad Heb. 9: 10, says: "Baptism is immersion, when the whole body is immerged: but the term baptism is never used concerning aspersion."

Beza, Epist. ii. ad Thom. Tilium. Annot. in Marc. 7: 4, and Act. 19: 3, says: "Christ commanded us to be baptized, by which word, it is certain, immersion was signified."

Luther, Opera, Tom. i. p. 72, speaking of the baptism of children, says: "They ought to be completely immersed; for the etymology of the word evidently requires it."

Casaubon, Annot. in Matt. 3: 6, says: "This was the rite of baptizing, that persons were plunged into the water; which the very word βαπτίζω sufficiently declares."

Such is the testimony of many others whose authority cannot be called in question, but I will not multiply examples.

But there is another class of witnesses, however, which it is proper to introduce here; viz. the translators of the early versions of scripture.

VERSIONS.

Though the authority of versions, either ancient or modern, cannot be admitted as decisive in regard to the meaning of *baptizo*, yet such of them as were made in those parts where, and in an age when, the meaning of the word was perfectly understood, and could not have been mistaken; while the practice of all Christians in respect to baptism was uniform, and while of course there existed no sectarian motives either to conceal or pervert its meaning; such of the versions as were made under these circumstances, especially if they harmonize, in their results, with other acknowledged principles of interpretation, must be supposed to furnish strong corroborative proof of the true import of the word.

ə word which signifies *to dip, plunge, immerse,* (*tzeva*) and
t it is never employed in the Peshito, that the translator
ɜ not deem it important to designate any particular mode of
ptism, but only to designate the rite by a term which
idently appears to mean, *confirm, establish,* etc. Baptism,
ɔn, in the language of the Peshito, is *the rite of confirmation*
mply, while the manner of this is apparently left without
ing at all expressed.'

1. I would observe, in reply to this, that it is contrary to the
ɔnons of criticism, to make the meaning of the Syriac word
tirely dependent on the usage of the kindred languages, even
ough these several words were proved to be identical.
ichaelis, however, in his Syriac Lexicon, under the word
ad, remarks that in his opinion, it is evidently derived not
m the Hebrew *amad, to stand,* but from the Arabic *ghamat, submerge.* The signification *to stand,* he says he does not
d at all in the Syriac, unless it be contained in the derivate,
ud, a pillar; which usually occurs in the phrase, 'a pillar of
ud,' or 'a pillar of fire.'* 2. Though the Syrians had a
re of words signifying immersion, it would not follow that
ad has not a similar meaning. The Greeks have several
rds to express this act, as *bapto, baptizo, dupto,* etc., of
ch *baptizo* alone is used to designate the rite of baptism;
d yet Prof. Stuart admits that *baptizo* signifies immersion.
t *amad,* though the Peshito happens to employ it exclusively,
not the only word used in the Syriac to translate *baptizo.*
e very word (tzeva) which Prof. Stuart mentions as proper-
signifying immersion, is often used to designate the ordi-
nce of baptism. Prof. Stuart, with Michaelis in his hands,

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* In hac baptizandi significatione conferunt haud pauci cum Hebrai- עמד stetit, ita ut, *stare, sit stare in flumine, illoque mergi.* Mihi risimilius, diversum plane ab עמד, literarumque aliqua permutatione tum ex ܥܡܕ *submergere.* *Standi* significationem, reliquis, guis orientalibus communem apud Syros non reperio, nisi in deriva- , quod sequitur, ܥܘܡܕ *amud,* quod ex uno loco Castello citatur e ubique reperies, ubi in Hebr. עמוד ענן *nubis.* et עמד אש *columna nis,* legitur.

cannot be ignorant of this. See Mich. Lex. Syr. under the word, and authorities there referred to. 3. The assertion that *amad* evidently appears to mean, *confirm, establish*, etc., is entirely gratuitous. Where is the evidence of this meaning? Is it in usage? Not in the usage of the New Testament, surely. It is not credible that Prof. Stuart, upon mature reflection, would be willing to read Luke 11: 38, 'And when the Pharisee saw it, he marvelled that he [Jesus] had not first *confirmed himself* (*amad*) before dinner.' Mark 7: 4, 'And when they come from the market, except they *confirm themselves* (*amadin*,) they eat not. And many other things there be, which they have received to hold; as the *confirmation* (*maamuditha*) of cups, and pots, and brazen vessels and tables.' Heb. 6: 1, 2, 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of *confirmations* (*maamuditha.*) Chap. 9: 10, 'Which stood only in meats and drinks, and divers *confirmations* (*maamuditha*).' Such an interpretation, if it does not make nonsense of these passages, is an entire perversion of their meaning. The Greek, Roman, and Episcopal churches have a ceremony of confirmation, in which the baptismal vows of the candidate, originally made through the intervention of sponsors, are confirmed, or ratified; but to call baptism itself a confirmation, is at least a novel use of the term; and what idea is to be attached to the word in this connection, I am at a loss to conceive. The idea of 'confirmation' or 'establishment' is introduced in the New Testament some scores of times, but never in a single instance is it expressed by *amad*. The word does not occur in this sense in the Old Testament, nor indeed in any author whatever. Is any evidence of this meaning to be derived from the Lexicons? Not one of them acknowledges it. Castell defines the word, ablutus est, baptizatus est, immersit; *to bathe, baptize, immerse.* See Castel. Lex. Heptaglot. sub. vc. London, 1669. Michaelis defines it, ablutus est, baptizatus est, immersit; *to bathe, baptize, immerse;* and adds, as has already been observed, that it comes from the Arabic *gha nat, to immerge.* See Mich. Lex. Syr. sub vc. Gottingen, 1788. Schaaf defines it, ablutus se, ablutus, intinctus, immersus in aquam, baptizatus est; *to bathe one's self, to*

bathe, dip, immerse into water, baptize. See Schaaf Lex. Syr. sub. vc. Lyons, 1708. Guido Fabricus defines it, Baptizavit, intinxit, lavit; *to baptize, dip, bathe.* See Lex. Syro. Chal. accompanying the Antwerp Polyglott, sub. vc. Antwerp, 1592. Schindler assigns baptizatus, in aquam immersus, tinctus, lotus fuit; *to baptize, immerse into water, dip, bathe.* See Schind. Lex. Panteglot. sub. vc. Hanover, 1612. Buxtorf gives baptizari, intingi, ablui, abluere se; *to baptize, dip, bathe, bathe one's self.* See Buxtorf. Lex. Chal. et Syr. Basle, 1622. Beza, after remarking that *baptizo* properly means *to immerse*, and never to *wash* except as a consequence of immersion, says: 'Nec alia est significatio verbi עמד quo utuntur Syri pro baptizari; *nor does the signification of "amad," which the Syrians use for "baptize," differ at all from this.*' See Bezæ Annot in Marc. 7: 4.

Against this array of autohrities, I apprehend it will require something more than mere conjecture, to set aside the established and acknowledged meaning of this word. Indeed I confess I have not the perspicacity to discover how Prof. Stuart can consistently admit that the word is used to signify immersion, in Num. 31: 23, and at the same time undertake to prove that it has not this meaning at all. If it signifies immersion in one instance, it may in a hundred. If it has this meaning in the Old Testament, it may have the same meaning in the New.

ETHIOPIC, or ABYSSYNIAN. It is generally agreed that the ancient Abyssinian version in the Gheez, or dialect, appropriated to religion, should be dated as early as the introduction of Christianity into that empire, that is, rather earlier than the middle of the fourth century. This version translates *baptizo* by ጠመቀ, *tamak*, which Castell says agrees (convenit cum) in signification with טבע, *tava;* and this he defines, immersus, demersus, submersus, fixus, infixus fuit; *to immerge, demerge, submerge, fix, infix.*

AMHARIC. The version in the Amharic, or common dialect of Ethiopia, renders *baptizo* by the same word ጠመቀ as the ancient Ethiopic, or Gheez. The Amharic version, published by the British and Foreign Bible Society, in 1822, was made by Mr. Abraham, a learned Ethiopian, under the superintendence of M. Asselin, the French Vice Consul at Cairo.

ARMENIAN, ANCIENT. The ancient Armenian version is universally ascribed to Miesrob, the inventor of the Armenian alphabet, and to the patriarch Isaac, at the end of the fourth, or early in the fifth century. See Horne's introduction, vol. ii. page 208. This version translates *baptizo* uniformly by *mugurdel*, which is also employed in 2 Kings 5: 14, where Naaman is said to have *dipped* himself in the Jordan. This word, according to father Pascal Aucher, signifies, 'to baptize; to wash by plunging into water,' and it is applied to both persons and things. See Dictionary of Armenian and English, by Father Pascal Auchor, D. D. Venice, 1825. Also Dictionary of the Armenian language, by Mekitar Vartabed, Venice, 1749.

ARMENIAN, MODERN. The modern Armenian version employs the same word as the ancient Armenian, in translating 'baptizo' and its derivatives. The Russian Bible Society, and the British and Foreign Bible Society, have printed and circulated editions of both the ancient and modern Armenian Scriptures.

GEORGIAN. The Georgian version, which, according to the tradition of the Greek church, was originally made in the eighth century, by Euphemius, the Georgian, and founder of the Ibirian or Georgian Monastery at Mount Athos, employs the word, *nathlistemad*, as a translation of *baptizo*. For the meaning of this word, I have no access to the appropriate lexicons, but would refer the reader to the authority of the learned Mr. Robert Robinson, author of The History of Baptism, who states that *all* the ancient eastern versions render the Greek word *baptizo* in the sense of dipping. See Rob. Hist. Bap. p. 7. London, 1790.

COPTIC. The Coptic was the ancient dialect of Lower Egypt. During the first ages, the Christian Scriptures were read by the churches of Egypt, in the original Greek. The Coptic version has been supposed by some to have been executed in the second century. This, however, is not certain. The learned Louis Picques in Le Long, Biblioth. Sac. pars. i. p. 287, refers it to the fifth century. This version translates *baptizo* by ΤΩΜϹ *tomas*. For the meaning of this word, the reader is referred to the authority of Mr. Robinson, as above; and also to that of the Baptist Mission Committee, who, in a recent official document addressed to the Committee of the

British and Foreign Bible Society, and relating to the subject of translations, expressly mention the Coptic as rendering baptizo in the sense of *immersion*. See Annual Report of the Eng. Bap. Miss. Society, for 1834, p. 32.

SAHIDIC. The Sahidic version, or that in the dialect of Upper Egypt, appears, from the arguments adduced by Dr. Woide, to have been executed at the beginning of the second century. It is unquestionably one of the oldest versions in existence; and is esteemed of the utmost importance to the criticism of the Greek Testament. This version I have not seen. For the manner in which it renders *baptizo*, the reader is referred to the authority of Mr. Robinson, as above.

ARABIC. There are several Arabic versions of the New Testament, supposed to have been principally executed between the seventh and eleventh centuries, after this language had supplanted the Syriac and Egyptian. There are likewise more modern translations into this language. The Arabic versions render *baptizo* usually by عمد *amad* صبغ *tzabag*, or غطس *gatas*. 'Amad,' according to Schindler, signifies the same in Arabic as in Syriac, baptizatus, in aquam immersus, tinctus, lotus fuit;' *to baptize, immerse into water, dip, bathe;* Castell, 'ut Syr. baptizavit,' the same as the Syriac, *to baptize;* Schaaf, 'tinxit, baptizavit,' *to dip, to baptize.* 'Tzabag,' according to Castell, is 'tinxit *panem*, imbuet, (Isa. 63: 4,) immersit *manum in aquam*, baptizavit, (per immersionem,)' *to dip* as bread in sauce, *to dye, to immerse* as the hand into water, *to baptize* by immersion. 'Gatas,' according to Schindler, is 'natavit, urinavit, mersit, submersit, immersit sub aquam, baptizavit;' *to swim, to dive, plunge, submerge, immerse under water, baptize.* If therefore these lexicographers are to be trusted, Prof. Stuart is evidently mistaken in supposing with respect to the Syrian *amad*, that the signification 'to immerse' is unsupported by the analogy of kindred languages. The British and Foreign Bible Society, and the London Society for promoting Christian Knowledge, have, within a few years past, put in circulation several editions of the Arabic New Testament.

PERSIAN. The Persian translations of the New Testament are all quite modern. The most ancient is the one by Simon Ibn Joseph Al Tabrizi, a Roman Catholic, made about A. D.

1341, and including only the four Gospels. See Le Long, Biblioth. Sacr. Pars i. p. 269. Another version of the Gospels by Lieut. Colonel Colebrooke, was published at Calcutta in 1804. A version of the entire New Testament in Persian was completed in 1812, by Meer Seyd Ali, under the superintendence of the late Rev. Henry Martyn, which was subsequently printed at Petersburg, Calcutta, and London. The Persian designates the ordinance of baptism by شستکه *shastanah* غسل *ghusl*, and the derivate of عمد *amad*. The two former express *ablution*; the last has the same meaning in the Persian as in the Arabic

TURKISH. A Turkish version of the New Testament by Dr. Lazarus Seaman, was published at Oxford in 1666; and in the same year a translation of the whole Bible into the Turkish language was completed by Albertus Bobоosky, interpreter to the Porte. This manuscript remained at Leyden unpublished, till Dr. Pinkerton, having ascertained its value, recommended it to the British and Foreign Bible Society, at whose expense the New Testament was published in 1819. This version designates the act of baptism by the derivate of عمد *amad*, the same word that is used in the Arabic and Persian, and expressing the same sense.

TARTAR. The Orenberg Tartar, published a few years since by the Russian Bible Society, and which is the only Tartar version I have seen, translates the word in question by عمد *amad*, following the Turkish and the Arabic.

HEBREW. The first Hebrew version of the New Testament was made by Elias Hutter, and published in his Polyglot New Testament in 1599. Several versions have since appeared. Hutter's version, as well as the one by the learned Mr. Greenfield, accompanying Bagster's Polyglot, renders *baptizo* invariably by טבל *taval, to immerse*. The version executed for the London Society for meliorating the condition of the Jews, transfers the Greek word.

ANCIENT AND MODERN WESTERN VERSIONS.

LATIN. Numerous translations of the Scriptures were made into the Latin language, at the first introduction of Christianity, while the Greek was yet perfectly understood,

although it was being gradually supplanted as a general language. The most important of these, and the one which appears to have acquired a more extensive circulation than the rest, was usually known by the name of the *Itala* or old Italic, and was unquestionably executed in the early part of the second century. This version adopts the Greek word *baptizo*. Let it be remarked, however, that the Greek, although the Latin was gradually supplanting it, was at this time understood and used as a general language, over Italy, Persia, Syria, and Egypt, and indeed throughout almost the whole world.* Add to this, that the earliest ecclesiastical writers, and perhaps the very authors of this version, were of Greek origin. Under these circumstances it cannot be thought surprising that this word should have passed from one language into the other. Its meaning however, was as definitely settled and as well understood in Latin, as in Greek usage; and the construction that they employed shows most conclusively that it was accepted in the sense of immersion; for in some of the most important MSS. that remain of the Italic version, as the Codex Vercellensis, and Codex Veronensis, the verb in question is often, and in the last named Codex almost invariably, constructed with the accusative case. E. g. Matt. 3: 6, cod. Vercel. 'et baptizabantur * * ab illo in Jordanen;' cod. Veron. 'et baptizabantur * * * * * danen;' *and were baptized by him into the Jordan;* v. 11, cod. Veron. 'baptizo vos in aquam;' *I baptize you into water;* v. 13, cod. Veron. 'Tunc

* 'L'usage de la langue Grecque, qui étoit repanduë chez toutes les nations, les rendit d' abord moins necessaires. On lisoit les originaux du Nouveau Testament presque dans tous les lieux du monde. Les Evêques de Rome étoient souvent Grecs d' origine, comme on le connoit aisement par leurs noms, et leur langue etoit devenue fort commune en Italie. Les Perses, les Syriens, les Egyptiens, entendoient cette langue, depuis que les Captaines d'Alexandrie, le Grand l'avoient repandue. Origine, Clement d'Alexandrie, Denys, Theophile, Cyrille, Evoques de la ville d'Alexandrie, en un mot les grans hommes que l'Egypte produse dans les premiers siecles, ecrivoient tous en Grec. Cette langue avoit passe jusques chez les Getes et les Sarmates, quoi qu'on l'y prononcat tres durement: c'est Ovide qui nous en assure.'—Basnage, Hist. de l'Eglise, 1. 9. 3.

venit Jesus a Galilæa ad Johannen ut baptizaretur ab eo in Jordanen;' *then came Jesus from Galilee to John, that he might be baptized by him into the Jordan.* Compare also John 1: 26, and Mark 1: 5. See Evangeliarum Quadruplex, ed. J. Blanchini, Rome, 1749. Nor can it have escaped the notice of the intelligent reader, that the Latin fathers were accustomed to use baptizo synonymously with mergo. tingo, etc. Thus Tertullian, De Bap. c. 10, quoting Matt. 3: 11, represents John as saying that he dipped [tinguere] the people unto repentance, but that one should come after him, who would dip [tingueret] them in the Spirit and fire. Now Tertullian, in quoting the Evangelist's words, could not have substituted tingo for baptizo, unless the two words had been synonymous. Indeed Prof. Stuart, p. 362, acknowledges that the Latin as well as the Greek fathers, plainly construed baptizo in the sense of immersion. It appears, then, that the early Latin translators, and ecclesiastical writers, adopted this word because it was already in familiar use, and was as universally understood to signify immersion among the Romans, as among the Greeks. The Latin versions, therefore, are as decisive for immersion, as are the oriental ones. And although the Greek language gradually fell into disuse among the Romans, this word having been once adopted, was, as a natural consequence, perpetuated by the general use of the Latin scriptures, and their necessary influence upon the choice of ecclesiastical terms, till at length it came to be used to the almost entire exclusion of the equivalent vernacular expressions. Almost all the Latin interpreters, whether Catholic or Protestant, have followed the earlier translators in the adoption of the Greek word. Some of the most recent and best, however, translate *baptizo* by an appropriate Latin term. Jaspis, an eminent German scholar and critic, in his version of the epistles renders it either by immergo, *to immerse*, tingo, *to dip*, or some equivalent expression. Prof. H. A. Schott, in his critical edition of the Greek Testament, accompanied with a Latin translation, renders the word in all cases by immergo, whether relating to the Christian rite or not.

Gothic. The Gothic version was made from the Greek, about the middle of the fourth century, by Ulphilas, a celebrated bishop of the Mœsogoths. As the author was educated among

the Greeks, he was undoubtedly fully competent to his task. Unfortunately, however, this important version has not come down to us entire. Only a mutilated copy of the four gospels, and some fragments of the epistle to the Romans remain. This version, as far as appears, renders *baptizo* in all cases by *daupyan, to dip.* Cases not relating to the Christian rite, exhibit the same principle. Thus Marc. 7 : 4, is rendered, 'and when they come from the market, *ni daupyand, unless they dip,* they eat not; and many other things there be, which they have received to hold, as *daupeinins, the dippings* of cups, and pots, and brazen vessels, and couches.'

GERMAN. A German translation from the Latin Vulgate, by an author now unknown, was first printed in 1466, and underwent several subsequent impressions before the appearance of Luther's inestimable and much admired translation, which was published in detached portions at various intervals, from 1522 to 1532. The Catholic versions by Detemberger and Emser appeared soon after that of Luther, and in 1630, that by Caspar Ulenburg. All these versions translate *baptizo* by *taufen,* a dialectical variation of the Gothic *daupyan,* and signifying to immerse. Luther says: "The Germans call baptism, *tauff,* from depth, which in their language they call *tieff;* as it is proper that those who are baptized be deeply immersed."* The author of the 'Glossarium Universale Hebraicum' referred to above, represents the Ger. *taufen* as corresponding in form and signification with the Sax. *dippan,* Eng. *dip,* etc. Gesenius, as already quoted above, classes it with the Goth. *doufan* [daupyan] Ital. *tuffare,* and other words signifying to dip,—and which he considers as identical in regard to form with the Heb. *tava, to dip, to immerse.* Dr. Knapp, Professor of Theology at the University

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* "Primo, nomen Baptismus Græcum est: Latine potent verti *mersio,* cum immergimus aliquid in aquam, ut totum tegatur aqua; et quamvis ille mos jam absoleverit apud plœrosque (neque enim totos demergunt pueros, sed tantum pancula aqua perfundunt) debebant tamen prorsus immergi, et statim retrahi. Id enim etymologia nominis postulare videtur. Et Germani quoque baptismum, *tauff* vocant, a profundidate, quam *tieff* illi sua lingua vocant, quod profunde demergi conveniat eos qui baptizuntur." Works, vol. i. p. 336. Jena, 1556.

of Halle, speaking of the meaning of the word *baptism*, says: '*το βαπτισμα*, from *βαπτιζειν*, which properly signifies *to immerse*, (like the German *taufen*,) *to dip in*, *to wash* by immersion.' In another place he says: 'It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed.' See Knapp's Theology, translated by L. Woods, Jr. Vol. 2, pp. 510, 517.

GERMAN-SWISS. The version in the German-Swiss, or Helvetic dialect, originally made by John Piscator between the years 1602 and 1604, and subsequently revised by several divinity professors and pastors of the Helvetic churches, translates *baptizo* by *taufen*. The version by Jo. Henr. Reizius, first published in 1703, uses *taufen* in cases relating to the Christian rite, explaining it in the margin by *eintauchen*, the common word for immersion. In Mark 7: 4, it translates baptizo by *eintauchen*, to immerse, and the noun *baptismos* by *eintauchung*, *immersion*; and so in Luke, 11, 38. In Heb. 6: 2, and 9: 10, *baptismos* is translated by *tauffe* in all the versions I have seen.

JEWISH GERMAN. The Jewish German translations published a few years ago by the London Society for promoting Christianity among the Jews, likewise uses *taufen* in translating *baptizo*.

LOWER SAXON. The Lower Saxon translates the word in question by *taufen*. This version was executed under the direction of John Bugenhagius, and, according to Le Long, was printed in 1524—30; but according to Horne, 1533—4. See Le Long Biblioth. Sac. P. ii, p. 247. Horne. Int. vol. ii. p. 229.

BELGIAN. A Belgian or Flemish translation made from the Latin vulgate, was printed in 1475. Another was executed from Luther's German version, for the use of the Protestants, in 1560. A new translation, however, was executed from the original, by order of the Synod of Dort, and printed in 1637. This translation has been much admired for its fidelity. The Belgian versions translate *baptizo* by *doopen*, which is a dialectical form of the word *taufen*, and signifies *to dip*.

DANISH. The earliest Danish version was made from the Latin vulgate. The next was executed from Luther's German version, by command of Christian III. king of Denmark, and printed in 1550. It was subsequently revised and correc-

ted by order of Frederick II. in 1589. The version in present use was made from the original Greek, by John Paul Resenius, and at the command of Christian IV. It was first published in 1605—7. See Le Long, Pars. ii. pp. 287, 288. Horne, vol. ii. p. 229. The Danish tranlates baptizo by *dobe*, which is a dialectical form of the Goth. *daupyan* and the German *taufen*, and signifies *to dip*.

Swedish. The Swedish version was originally made from Luther's German translation, and printed at Upsal in 1541, by the command of Gustavus I. king of Sweden. This was afterwards revised and conformed to the original text in 1703, by the command of Charles XII. See Le Long, Pars. ii. p. 296. Horne, vol. ii. p. 230. The Swedish renders baptizo by *döpa*, a dialectical variation of löbe, and signifying *to dip*.

Welsh. The Welsh translation of the New Testament was originally made by order of Parliament, and first published in 1567. This was revised and corrected by Wm. Morgan, bishop of Llandaff, in 1588. During the reign of James I. the Welsh version underwent a farther examination and correction by Dr. Parry. This corrected version which was published in 1620, is the basis of all the subsequent editions. See Horne, vol. 2, pp. 258, 259. The Welsh translates baptizo by *bedyddio, to immerse*. For the original derivation and meaning of this word, the reader is referred to the authority of Edward Lhuyd, A. M., a learned Welshman and a very distinguished antiquarian, in his Archæologia Britannica, under the word *Baptisma*. The following is the substance of his remarks: "*Bedydd*, the Welsh word for baptism, is derived from *suddiant*, a British word which is well known to signify dipping, or immersion; and the verb of which is *soddi*, or *suddo*. The word for baptism in the Cornu-British dialect, is *bedzhidhian* (*bedsuddian*), the affinity of which with the Welsh word *suddiant*, must be obvious to every one. This Cornu-British word *bedsuddian*, points out the origin of the Armorican word for baptism, *badudhiant* (*baduddiant*), which is doubtless no other than *badsuddiant*, whose correspondence or synonymy with the Welsh word *suddiant*, is equally clear and certain with that of the aforementioned Cornu-British word. By a comparison of these Armorican and Cornu-British words, we are led unavoidably to conclude that *bedsuddiant*, or *badsuddiant*, must have been the original word for baptism in

the British language, and that from which the present Welsh word *bedydd* sprung. In time this ancient British word, like many others in all languages, underwent some change by abridgment or contraction. It was originally *bedsuddiant* or *badsuddiant;* and whatever may be said as to the precise meaning of the prefix, the word itself unquestionably signified immersion; for the word *suddiant* has always amounted to that as fully as any word in any language could possibly do.' See Article *Baptisma*, in Lhuyd's Arch. Brit. Comp. Vocab., ed. 1707; or a translation of the same, in Dr. Richards' answer to Rev. B. Evans on Baptism, pp. 16, 17, ed. 1791.

Sclavonian. The Sclavonian or old Russian translation of the New Testament was made from the original Greek in the ninth century, by the two brothers Cyril and Methodius. It was first printed in 1570. The Russians, being a branch of the Greek church, practice immersion in all ordinary cases; but the ceremony of making the sign of the cross upon the candidate in connection with immersion, had come to be regarded in the time of Cyril and Methodius, as the more important ceremony of the two, and absolutely essential to the ordinance. Hence, among the Russians this rite is technically designated from the 'crossing,' and not from the 'immersion.' Their version, therefore, does not in fact translate *baptizo* at all; but substitutes the term *krestit, to cross;* as, Matt. 3: 5, 6, 'Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were *crossed* by him in Jordan confessing their sins,' v. 11, : 'I indeed *cross* you,' etc. This is greatly to be regretted; for such a technical designation of the rite banishes entirely from view the ordinance of Jesus Christ, and substitutes in its place a tradition of men; and every version constructed upon this principle, though not in the least degree hostile to immersion, not only sanctions, but is calculated to perpetuate, a piece of gross superstition and folly, that had its birth among the early corruptions of the man of sin. [This meaning of *krestit* is stated upon the authority of a Russian gentleman, whose education and rank, are a sufficient guaranty for its correctness.]

Russian. As the Sclavonic is no longer understood among the common people, a translation of the Scriptures into modern Russ was made by M. Glück, a Livonian clergyman, and printed at Amsterdam in 1698. As the Russian language has

undergone considerable changes since that time, the Emperor Alexander in 1816, directed the Synod of Moscow to prepare a new translation. The New Testament was accordingly completed in 1822. See Horne, vol. ii. p. 266. The modern Russian employs *krestit*, in the same manner as the Sclavonic. Several other nations in northern and eastern Europe, which are related to Russia either by language or religion, appear to have constructed their translations upon a similar principle. Both the British and Foreign Bible Society, and the American Bible Society, have, within a few years past, aided extensively in circulating the Scriptures in the Sclavonic, Russian, and kindred dialects.

ROMANESE AND KINDRED VERSIONS. The Romanese language is divided into two dialects, the *Churwelsche* and the *Ladiniche*; the former of which is spoken by the inhabitants of the Engadine, one of the loftiest vallies of Switzerland, bordering upon the Tyrol; and the latter by the Ladins, who reside on the confines of Italy. The versions in these dialects, as well as in the Italian, French, Spanish, Vaudois, Portuguese, etc. adopt the word *baptizo* in the same manner as the ancient Latin. Nor is this at all surprising. These languages were derived principally from the Latin. And since in the later stages of the Latin, baptizo was almost exclusively used for designating the ordinace of baptism, its adoption in these languages was almost a matter of course. Its retention, however, in common use, and especially its adoption into their versions of the scriptures, was, to say the least, extremely injudicious and improper. While the meaning of this word was generally understood, there was no impropriety in using it; but in these languages, just as in the English, it conveys no definite idea, except to the learned: and upon no rational principle whatever, can a translator be justified in retaining any word that is capable of translation, after it has ceased to be intelligible to common readers.

ENGLISH AND OTHER VERSIONS. The first English translation of the Bible known to be extant, was made by an unknown individual, and is placed by archbishop Usher to the year 1290. About the year 1380, the celebrated John Wickliffe translated the entire Bible from the Latin vulgate, into the English language, not being sufficiently acquainted with the Hebrew and Greek, to translate from the originals. The first

printed edition of the English scriptures, was a translation of the New Testament from the original Greek, by Wm. Tindal, published abroad in the year 1526. The first edition of the entire English Bible, was that of Miles Coverdale, published in October, 1535. Matthewe's Bible was published in 1537; Cranmer's Bible, in 1539; Taverner's Bible in the same year; the Geneva Bible, in 1560; the Bishops' Bible, in 1568; the Rhemish New Testament, translated from the Latin vulgate by the Romanists, in 1582; and the Douay Bible by the same, in 1610. The translation prepared by the command of king James, was first published in 1611. Horne, Vol. 2. p. 232—249. The introduction of the word *baptize* into the English language, is to be traced to the early footing obtained in England by the emissaries of the Romish church, and to the exclusive use of the Latin Scriptures previously to the circulation of vernacular translations. But this term had not, at the time the present authorized version was made, the universal suffrage it has since obtained. It had been introduced, however, into most of the previous translations, and king James commanded 'the old ecclesiastical words to be kept, as the word church, not to be translated congregation.' The word *baptize* was of course included. Thus a word imposed by foreign influence, but never adopted into the language with any settled meaning, and to which none but the learned could attach any definite idea, was required by royal authority to be retained, whatever might be the judgment or choice of the translators. Most of the versions since made by Pedobaptists have been constructed on the same principle; as, for example, the Irish, Manks, Gælic, Mohawk, Esquimaux, Taheitan, etc. In the Seneca language they have rendered baptizo *to sprinkle;* in the Cherokee, *to immerse;* and in the Icelandic and Chinese, *to wash.* The Baptists, who have translated the Scriptures either in whole or in part, in between thirty and forty of the languages of India, have, I believe, invariably proceeded upon the principle of translating the word according to its proper and acknowledged meaning, *to immerse.*

It appears, then, upon a review of the whole, that the ancient oriental versions which were executed by those who were perfectly familiar with the Greek language, and before there could have existed any motive for mistranslation in this case, uniformly rendered baptizo in the sense of immersion; that the

first instance of the transfer of this word, was in a country where the Greek was spoken as a general language, and to a great extent was as well understood as the vernacular tongue; and that its retention in the Latin language after the Greek had fallen into general disuse, was the occasion of its introduction into other languages, as a barbarous and unmeaning term, to the great prejudice of the interests of truth, and of the peace of the church. On what ground, then, can Prof. Stuart regard those versions that are executed on the principle adopted by the Baptist missionaries, as *sectarian* translations? The fact that these versions accord with our distinguishing sentiments, surely will not be assumed as the ground of such a charge. If the simple fact that the sentiments and practice of a particular denomination harmonize with the Scriptures, constitutes those Scriptures sectarian, then must sectarianism be a harmless thing. In case that the meaning of the original is either perverted or concealed, for the sake of favoring a sect, the translation becomes properly sectarian. But on what principle can a translation be pronounced sectarian, which faithfully represents the meaning of the original, and is supported by the earliest and most important versions in existence; and while, independently of those made by Baptists, the versions now used over more than one half of the Protestant world, and by Christians of every denomination, translate the word in question precisely in the same manner?

The Baptists do not translate baptizo *to immerse*, because such a rendering harmonizes with their practice, and will tend to promote their denominational views. Far from it. Those men of God who have manifested such disinterested zeal, and endured so much self-denial and toil for the salvation of the heathen, deserve the credit of purer and holier motives. They construct their translations upon this principle because the literal and obvious meaning of the original requires this rendering; and that translator who consents in any case to conceal the truth of God, by introducing a barbarous term not understood by common readers, incurs a responsibilty which I should tremble to bear.

NOTE SIXTEENTH.

Referred to on p. 222.

Of the various views which are given of Christ, the *regal* idea is the one that is most constantly exhibitod, both in the New Testament and in the Old, and is the one that most clearly illustrates John's connection with the Christian kingdom.

In order to comprehend this fully, we must consider it somewhat minutely. According to it, this world is regarded as a revolted province in the midst of the great empire of Jehovah; Christ (to borrow an illustration from the Roman provincial governors, who were placed in authority by the emperor, an allusion to which is found in Luke 19: 12—15, where the parable undoubtedly refers to Christ), is appointed by the Father to this provincial domain, combining in his official administration the regal, priestly, and prophetic, functions (Ps. 2: 6. Acts 5: 31. 1 Cor. 15: 27. Heb. 7: 17. Acts 3: 22); and the subjects which acknowledge his authority and submit to his laws, compose his kingdom, which is called in the New Testament, "the kingdom of heaven," "the kingdom of God," and "the kingdom of Christ and of God;" and is the same with the Mediatorial or Gospel dispensation, differing only in this, that the latter terms are used only with respect to *a particular period* of Christ's administration. It has its incipient stages, when, on account of its silent and unostentatious origin, it is unobserved by the world (Luke 17: 20); then, its *fuller developement* and *organization*, when it attracts the notice of the world, and incurs the systematic opposition of its enemies; and finally its *complete* and *triumphant* establishment, when all opposition is put down, and succeeded by uninterrupted peace, felicity, and heavenly glory. Nor will the idea of its perpetuity conflict at all with what is said in 1 Cor. 15: 24, of Christ's "delivering up the kingdom to the Father;" for though the passage probably contains an allusion to the custom of the Presidents sent by the Roman Emperor

to govern provinces; who when they returned at the expiration of their term of office, used to formally restore their authority back into the hands of their Sovereign, yet it is not to be understood so much of the termination of Christ's authority, as of the *presentation* of the kingdom in token that he had completed the object of his commission, which was to restore the revolted (provincial) kingdom to his Father, by reducing it to obedience, and putting down every foe. And when it is said in verse 28th, that "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all," it is not meant that the Son had never before been subject to the Father, or that God had not before been "all in all;" but that when all things are subdued unto the Son, he, instead of *becoming supreme*, shall even then *still* be subject to the Father, that God may *still* be all in all. Although he drops the Mediatorial office, and the kingdom its Mediatorial character, the work of mediator being accomplished, yet the kingdom itself does not therefore cease to exist, nor does the Son necessarily lose his royalty; for though he presents the kingdom in form to the Father, yet by divine institution he retains the rule in union with, and in subordination to the Father. We might perhaps suppose that, the parts being restored to their original harmonious connection, the subjected kingdom will be merged in the general empire, over which, in its amplified form, the Son shall reign in eternal union with the Father. And thus he might be said to really deliver up the kingdom, and yet rule over it forever, as a part of an undivided whole. But this interpretation seems too forced; at any rate it is not a necessary sense; and the *end*, mentioned in verse 24th, according to the usus loquendi, must be referred, not to the end of the kingdom but to the end of the world, or of the Gospel dispensation. On the whole, I cannot persuade myself that the Christian kingdom will ever lose its identity. Whatever modification it may undergo with respect to the mode of administration, I must think, in view of all that is said of the heavenly state, that it will still retain its distinctness of form and its general features, (preserving, however, a most harmonious connection with the general system,) and that the connection of Christ with his redeemed people will always be at least *as* intimate and clear as it is here. So, by its being said that when all

shall be subjected unto the Son, he shall himself also be subject to the Father, it is not meant, I suppose, that he shall *lose* his regal dignity, but simply that he shall *hold* it in subordination to the Father, all being under him, as he is under the Father. This view of the whole passage would seem to be the most natural: and the sentiment involved is perfectly reasonable; for though, as it respects the essential Godhead, there is a strict unity of being and equality of dignity, we are assured that the Son does, in some sense, hold a relation of subordination to the Father, and we have no reason to suppose that that relation will ever cease. Besides, this view harmonizes with numerous passages of scripture which unequivocally declare the kingdom of Christ to be eternal; and it also yields an excellent sense, representing the apostle, after stating that all things shall be subjected unto the Son, as guarding against the idea of a *revolution*, by the supreme authority passing into his hands, and pressing on that of a *restitution* of things to their former state, closing with the inimitably sublime picture of all things subjected unto Christ, and Christ unto the Father, and GOD ALL IN ALL.

So much for the general view of this kingdom. To return now to the main subject. When the "kindom of God" or the "kingdom of heaven" is spoken of without any limitation expressed or implied, it is of course to be taken *generally*. Sometimes, however, it is spoken with particular reference to the period of heavenly glory; as at 1 Tim. 4: 18, where the limitation is expressed; also in verse 1. of the same chapter, and at 2 Pet. 1: 11, where it is implied. Sometimes it is spoken with reference to the incipient organization; as at Luke 17: 21, 22, where it should be remarked, that instead of "the kingdom of God is *within* you," it should be rendered, "the kingdom of God is *among* you," the former sense being entirely unsuitable to the context, as all the Commentators agree.

Again, there are some examples where the reference is neither to the incipient organization of the kingdom, nor to the period of heavenly glory, but to some stage of remarkable advancement and extension, in contrast with its previous limitation; as at Matt. 16: 28, Mark 9: 1, Rev. 12: 10. These *progressive stages* are in general marked with sufficient definiteness; but what is particularly to our purpose is, to fix

the *commencement* of the kingdom. The reader must have perceived before this, that it could not have commenced with the organization of the church at Jerusalem at the Pentecost, as some suppose. It must have commenced at least while Christ was yet on earth; for he told the Jews, as we have seen already, (Luke 17: 22, Greek), that the kingdom of God was then "among them." We may go back a stage farther, and assert with confidence, that it had commenced when Christ first began to show his power over evil spirits; for he told them again, "If I by the finger of God cast out devils, no doubt the kingdom of God is come unto you." But we may fix the precise period; for there is but one point of time to which it can be referred. From the very nature of the case, the kingdom of Christ must have commenced when the reign of Christ was first proclaimed, and men began to enrol themselves as subjects of his kingdom. Thus we are inevitably led to the time of John the Baptist, who preceded the King as his Messenger and Minister, to announce to the people his reign, and receive from them the token of their faith, and the pledge of their subjection, in voluntary Baptism, the appointed badge of the Christian kingdom. This cannot be disputed. It is as clear as any other fact recorded in the Bible, that John was sent out just before Christ commenced his public ministry, for the sole purpose of proclaiming the kingdom of heaven, or in other words, the kingdom of Christ, and making ready "a people" for him; and can a king have "a people," and not have a kingdom? Of course it was at this point of time no more essential to Christ's reign, that he should be present and assert his claims in person, than it is now. John inculcated the laws of repentance, and of faith in Christ, and of practical holiness, *as the laws of the kingdom of Christ*, and enforced them with the consideration that *Christ* would reward the faithful, and punish the disobedient, Matt. 3: 2, 8, 10, 12; but could the laws of the kingdom be enforced *as such*, before the kingdom itself existed?

In short, if the evangelists have related the whole truth, (and it does not become us to presume facts which they have *not* related,) John said not a word about being sent to preach a dispensation that was *introductory* to the "kingdom of heaven," but he preached the "kingdom of heaven," that is, the kingdom of Christ, itself; the doctrine which he taught was

the doctrine of the kingdom, and the gospel he preached was the gospel of the kingdom; for it is said expressly that he *evangelized*, i. e. *preached the gospel*, (Luke 3: 18, compare also ch. 1: 76—79), the very same expression that is used of Christ and the apostles, Luke 4: 18. 9: 6, as well as throughout the New Testament, and used in the same sense, as denoting his official or customary work. Moreover, the baptism which he administered to his disciples, was designed as a public token of their faith in Christ, and subjection to his laws, and reception of his gospel. Now could John be officially a preacher of the kingdom, and yet have no official connection with the kingdom? Could he be, in the usual New Testament sense of the word, an evangelist, or preacher of the gospel, and yet not a gospel preacher? And could his baptism, being administered in token of faith in Christ, and subjection to his laws, and reception of his gospel, be any other than Christian or gospel baptism? If these questions can be answered in the affirmative, then I confess I have never learned what is essential to a gospel preacher, or what constitutes gospel baptism.

With the conclusion thus drawn from the *analogical* argument, which is in itself so strong as scarcely to admit of corroboration, agrees the positive testimony of Christ, Matt. 11: 12, 13, where he says that, "From the days of John the Baptist until now, the *kingdom* of heaven suffereth violence, and the violent take it by force; for all the prophets and the law prophesied *until* John." And again, Luke 16: 16, "The law and the prophets were *until* John, since that time (literally, *from then*, or *from that time*) *the kingdom of God* is preached, and every man presseth into it." These passages have been already introduced, and I refer to them again principally for the purpose of placing them beyond the reach of quibble, on the account of those who may not be acquainted with the Greek usage; though I am not aware that the sense has ever been disputed. The words of Christ here do not imply that the Legal dispensation terminated *in* John, and that "the kingdom of heaven" began from the *close* of his ministry.

"From," whether it is used in relation to persons or time, always *includes* the point of departure. For example, at Luke 23: 5, "He stirreth up the people, teaching throughout all Jewry, beginning *from* Galilee unto this place." Also ch. 24:

47, (Greek) "And that repentance and remission of sins should be preached in his name among all nations, beginning *from* Jerusalem;" Galilee and Jerusalem being included. Matt. 20: 8, "Give them their hire, beginning *from* the last unto the first;"—the last being included. John 8: 9 (Greek), "Went out one by one, beginning *from* the eldest unto the last;—the eldest being included. Acts 8: 10, "To whom they all gave heed, *from* the least to the greatest." Heb. 8: 11, "For all shall know me *from* the least to the greatest;"—where the least are included. Luke 24: 27 (Greek), "Beginning *from* Moses, and *from* all the prophets, he expounded unto them in all the scriptures;"—Moses and the prophets being included. Matt. 27: 45, "Now *from* the sixth hour there was darkness over all the land until the ninth hour;"—where it is meant that the darkness commenced precisely *at noon*, that is, *in* that indivisible point of time. 2 Tim. 3: 15, "And that *from* a child thou hast known the holy scriptures;"—where it is represented that Timothy's knowledge of the scriptures commenced *in* his childhood. Act 28: 18, "Ye know, *from* the first day that I came into Asia, after what manner I have been with you at all seasons;" where the day on which he came into Asia is included. So when Christ says that the kingdom of heaven had suffered violence, and that the violent had taken it by force "*from* the days of John the Baptist;" and again, that it had been preached "*from* the time of John the Baptist, the idea is unequivocally expressed, that the kingdom of heaven commenced *in the days of John the Baptist*," that is, the days of his public ministry, or while he was in the theatre of his public life. No other sense can possibly be drawn from the words. Taking into view, then, the fact, that this kingdom was first preached, and its laws first promulged, by John, together with these plain declarations of Christ, and the equally decisive passage in Matt. 21: 31, 32, where he declares that the publicans and harlots preceded the priests and elders into "the kingdom of God, *under the ministry of John*, we have the strongest proof possible, that John belonged to the Christian kingdom, and was a preacher of the Christian dispensation; for if the nature of his ministry, and the unequivocal testimony of Christ, will not establish the fact, then there is no proof that will establish any fact.

This note is already protracted to a tedious length; but some

objections to this view, which are sometimes started, perhaps deserve a passing notice.

1. It is objected that John preached that "the kingdom of heaven" was *at hand*, and therefore it could not be considered as *arrived*. Yet this is certainly the *primary* meaning of the English expression; for if a thing is really *at hand*, it is *present*. The Greek word signifies "to approach," or "to come nigh." "Nigh" is of course a relative term, and is used of diminished distance, through all the various stages down to complete approximation. In the sacred scriptures, as everywhere else, it is often spoken of diminished distance, either greater or less, and also of *annihilated distance*, or complete approximation, as in the expressions, "it is *nigh*, even *at* the doors,"—"the word is *nigh* thee, *in thy mouth* and *in thy heart*.' The expression therefore, does not necessarily imply distance; but signifies as well complete approximation; and John may have used it in this sense. That Christ and the apostles used it in this sense is evident beyond all contradiction; for Christ appeals (Matt. 12: 28. Luke 11: 20) to his casting out evil spirits, as a decisive proof that the kingdom of God *had come* or *arrived* (ἔφθασεν); implying of course that it was arrived when he first showed his power in this respect, as related in Matt. 1: 25, 26; and yet we find Christ and his apostles, a long time after this, proclaiming that the kingdom was *nigh* or *at hand*. When Christ sent out the twelve apostles, he told them to go and preach, saying, "The kingdom of heaven is *at hand* (ἤγγικεν), Matt. 10: 7. And still later, when he sent forth the seventy, he said, "Into whatsoever city ye enter, * * * * say unto them "The kingdom of God is come nigh unto you" (ἤγγικεν), Luke 10: 9, 11. Indeed, wherever, in the New Testament, we meet with the phrase, "The kingdom of God is at hand," "is nigh," or "has come nigh," it is used in the sense of *arrival* or *complete approximation*. It is therefore so far from making any against the view which I have presented, that it might be cited as a direct proof of John's connection with the kingdom. This word is also used in the same sense, in various other connections. In Luke 15: 1. 18: 40. 22: 47. 24: 15. Heb. 7: 19. James 4: 8, it signifies *to come nigh into the presence of any one*, and is equivalent to προσερχεσθαι, *to come unto, to approach*. With essentially the same meaning the word

occurs in Luke 18: 35, "When Jesus *was come nigh* unto Jericho, a certain blind man" etc.;—that is, when he was *arrived* in the city; for it is evident from Matt. 20: 29, 30, Mark 10: 46, that the healing of the blind man occurred *in* the city, even after Jesus and his company had started to go *out of it*. And this view is easily reconciled with Luke 19: 1, by observing that the literal meaning there is, "*And Jesus having entered was passing through Jericho*," etc. Thus Luke represents the affair of Zaccheus as happening while Jesus was departing from the city, and that of the blind men, while he was *in it*; contradicting the other evangelists who state that the case of the blind men also happened as he was going out. The word is used again in the same sense in Luke 24: 28, where it is said that "they [Jesus and the two disciples] *drew nigh* unto the village, whither they went, and he made as though he would have gone further." Literally it is, "they *came nigh into the village*," etc.; this idea is necessarily involved in the construction, and besides, it is not probable that Jesus "made as though he would have gone beyond" the village, till he had actually arrived in it. Another very apposite example of the same meaning occurs in the Septuagint, Gen. 48: 10, "And he brought them *near unto him*, (ἤγγισεν αὐτοὺς πρὸς αὐτόν,), and he kissed them and embraced them." The word signifies *complete approximation*.

2. It is objected that Christ declared the *least* in the kingdom of heaven to be greater than John, and that John therefore could not belong to the kingdom. This objection is founded on a misapprehension of the meaning of Christ's remark; which is, according to Matt. 11: 11, "Among them that are born of women there hath not arisen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he;"—according to Luke 7: 28, "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." In Matthew we must supply the word *prophet*, out of verse 9, as it is evident from Luke, where it is expressed. The sense is, Among those that are born of women there is not a greater prophet than John the Baptist; yet the least [prophet] in the kingdom of God is greater than he. "Prophet" was the official title of those ancient religious teachers among the Jews, whose appropriate

work it was, to communicate special revelations from God, relating ordinarily to present affairs, sometimes to future events. John was a teacher of religion, and a preacher of the gospel kingdom: but he was not a prophet, nor did he bear the title of a prophet. Nevertheless, he might be called a prophet, inasmuch as he combined in his character the qualifications of those ancient teachers, being charged with a message from God, and predicting *not* the coming of the kingdom, (for that was present,) but the *personal manifestation* of Christ; and in view of the superior importance of his message, and his clearer knowledge of divine truth, he might be said to be more than a prophet; and yet the least prophet who should *officially* bear that title, as many afterwards did, might be greater than he. For illustration, Instruction in natural and moral science in general was anciently given by a class of teachers, called Philosophers, who devoted themselves to that employment in an individual capacity, and pursued it at their own option, or as they could find patronage. At length Universities were organized, where the sciences were understood and taught with more regularity, and in greater perfection, one of the first of which was the University of Oxford. Now suppose that A commences the organization of this Institution, by collecting pupils and acting as *Teacher*, giving instruction in the sciences generally, until other teachers can be qualified, when the various branches, Mathematics, Philosophy, &c., shall be taught in their appropriate departments, and by separate instructors. Now A is not strictly a Philosopher, in the usual sense of the word, and does not take that distinctive title. Still as he has all the important qualifications of the ancient Philosophers, and has them in a far more eminent degree than they, he might be said to be a Philosopher, and more than a Philosopher; and yet the least Philosopher who shall be *professionally* such in the New Institution, after the department of Philosophy is instituted, may be a greater one than he. So John is a prophet and more than a prophet, in as much as he combines, in an eminent degree, all the important qualifications of an ancient prophet, and yet he is inferior to the least prophet under the Christian dispensation, who is really and distinctively such, by the impartation of the gift of prophecy. Only let it be borne in mind that John was not *really* a prophet, but was merely called so by way of comparison, and

that the "prophets of the kingdom," of which Christ spoke, were a *future* class of teachers that were to receive appointment to that particular office, after the descent of the Holy Spirit, and the whole difficulty vanishes.

The New Testament prophets were *inspired interpreters of the Divine will*, and were occasionally endued with the *foreknowledge of events*. Yet it is not to be supposed that the whole truth was communicated to a single prophet, or that any prophet received his full measure of knowledge at once, but rather at different times, as circumstances and the edification of the church required. Of how much importance the gift of prophecy was esteemed in the Christian church, may be seen from the apostles exhorting the Corinthians "to desire earnestly spiritual gifts, but rather that they might prophesy."

3. Another objection is that Christ taught the disciples (Matt. 6: 10, Luke 11: 2) to pray that "the kingdom of God *might come*," and that therefore, it cannot be considered as having come at that time. To this it may be replied, that the "coming of the kingdom" here, as found in Matt. 11: 1. Luke 9: 27. Rev. 12: 10, is to be understood of its advancement, or coming with increased power. A kingdom may be said "to come," not only up to the point where it meets us, but afterwards, as it comes forward with extended influence and success. The heavenly kingdom, like the waters in Ezekiel's vision, which issued from the sanctuary, meets us as an inconsiderable rivulet, which flows onward and onward with a deepening and widening current, till it covers the breadth of the earth and mingles at length with the broad illimitable ocean.

4. Another objection is that John baptized *unto repentance*, that is, obligated his disciples, by baptism, to repent at some future time; and that therefore his baptism was not Christian baptism. Such an objection must have originated in gross ignorance of the meaning of language, and an almost unpardonable oversight of one of the plainest facts in the record of John's ministry. To baptize *into Christ*, and *into* or *unto repentance*, is one and the same phraseology. Whether the preposition in such connection is best rendered by *into*, or as Dr. Bloomfield contends, by *unto*, is immaterial to our present argument. Either expression denotes, *not tendency*, but actual *connection*. To be *in Christ*, is to be put into that relation by baptism; not *really*, however, but in a

figure. So we may speak of being *in repentance*, to denote that we repent, just as we speak of being in hope, fear, or love, to denote that we hope, fear, or love. And to be *baptized into repentance* is to be put in a state of repentance by baptism; not *really* indeed, but in a figure. In both cases the symbol denotes a *present*, not a *future* relation. "Baptism into Christ" denotes that the subject is now in Christ, not that he is to come into that relation hereafter; and by parity of reasoning, "baptism into repentance" signifies that the subject is already repentant, not that he is to become so afterwards. But it is said expressly (Matt. 3:7—9) that John refused to baptize the Pharisees and Saducees who came with the plea that they were children of Abraham, and gave them to understand that they could not be admitted to the sacred rite, unless they brought forth the fruits of repentance. Of course he did not baptize with reference to the future repentance of the subject. John's baptism is therefore precisely the same in this respect, as that administered by the apostles. Indeed "baptism into repentance" is essentially the same thing as "baptism into death and resurrection," which is expressly affirmed of Christians, Rom. 6: 4; for as the latter contains the idea of a *new life*, so does the former; "repentance" being equivalent to "reformation of life," as it necessarily involves it.

5. Another objection is, that Paul rebaptized some of John's disciples, (Acts 19: 1—5,) thus refusing to acknowledge the validity of his baptism. If it could be proved that these disciples were re-baptized, it would not follow that John's baptism was ordinarily held to be invalid. The fact might have depended upon the peculiar circumstances of the particular case, so as not to have implicated the validity of his baptism in general. But it never has been proved that these disciples were re-baptized, and it never can be proved from the xixth of Acts. It is certainly not grammatically necessary to take the 5th verse as referring to the Ephesian disciples. I know Prof. Stuart says "that *them* in verse 6 inevitably relates to the persons who are mentioned in verse 5, as being baptized;" and "that the sacred writer says in terms that are not capable of any ambiguity, that Paul laid his hands on the same persons who were baptized, and communicated to them the Holy Ghost," but I have been more surprised at that assertion than at any other in his whole book; and if Prof. Stuart ever pub-

lishes a second edition, I shall expect to find the passage suppressed. So gross a mistake can be imputed only to *haste*. It *cannot* be set to the account of ignorance. The merest school boy knows that "them," in verse 6, does not *inevitably* relate to the persons mentioned in verse 5, as being baptized; and that the sacred writer does not say, *in terms incapable of ambiguity*, that Paul laid his hands on the same persons who were baptized. "Them" in verse 6, may at least as well be referred to the "disciples," mentioned in verses, 1, 2, 3, as to the baptized persons mentioned in verse 5, and "they" in verse 5, may certainly just *as well* be referred to "the people," mentioned in verse 4, who heard John, as to the Ephesian "*disciples*" mentioned in verse 1. I admit that there *is* an *ambiguity* in the language; and that it is grammatically possible to refer what is said in verse 5, to the Ephesian disciples; but I contend that it is in every respect *as natural* a construction, to refer it to John's auditors, not to say that in some respects it is a preferable one; and that therefore the passage cannot possibly prove the individuals in question to have been re-baptized. So confident am I of this, that I would be willing, without the least hesitation, to submit the question to any person of common candor, possessing any tolerable knowledge of either Greek or English grammar. There is not only no positive proof that any of John's disciples were ever re-baptized, but there is not the least *probability* that his baptism was held as invalid by the apostles; for the apostles themselves never received any other baptism. Even Apollos whom Aquila found at Ephesus, though he "knew only *the baptism of John* (Acts 18: 24), was not re-baptized, but only instructed more perfectly in the way of the Lord. As to the opinion of some (as Dr. Knapp) who, though they regard the baptism of John as the same with the Christian rite, suppose the administration in this case to have been a nullity, on account of the defective faith of the subjects, they not having believed in Jesus *as the Messiah*, it is a mere hypothesis without a shadow of evidence to support it. For if they did not believe in Jesus *as the Messiah*, they were not properly believers in him at all; but Paul addresses them as believers, and they are expressly called "disciples;" and there is not a word said of their former faith being erroneous, or of their embracing at this time any new views of the character of the Lord Jesus. And as to the sup-

position of others, that these disciples were *ignorant of the being of the Holy Ghost*, and were therefore irregularly baptized, it cannot be admitted for a moment; for no *Johnite*, whether proselyted from the Jewish faith, or from Gentilism, can be supposed to have been ignorant of the being of the Holy Ghost. Nor can such a sense be fairly extracted from the passage. By "the Holy Ghost," is meant, in the question, the "gift of the Holy Ghost," that is, the extraordinary influences of the Spirit; and the correct principles of interpretation require us at least to *prefer* this sense in the answer, if it be a feasible one; and that it is feasible none will deny. The literal expression is, "We have not even heard whether the Holy Ghost is;" the obvious import of which is, "We have not even heard whether the gift of the Holy Ghost is," that is, whether it exists, or is yet imparted. The very expression which we are now considering occurs at John 7: 39, namely, "for the Holy Ghost was not yet;" where our translators have rendered it, "for the Holy Ghost was not yet *given*." That the sense is the same here in Acts, and ought to be rendered in the same manner, is agreed by all the principal Commentators. I would remark, however, that the construction "We have not heard whether the Holy Ghost is given," though it well explains the expression, would not be strictly literal; for "is" (ἐστὶ), is not used here as an auxiliary, but absolutely. A closer translation would be, "We have not even heard whether the Holy Ghost is,"—meaning that they had not heard whether the gift of the Holy Ghost had yet taken place. The answer, therefore, which these disciples gave to Paul, does not imply that they were ignorant of the being of the Holy Ghost, or that they had never heard of the *expected* gift of the Holy Ghost, but simply that they had not heard of the *event*, or the accomplishment of the promise.

Moreover, it is a fatal objection to the hypothesis of a re-baptism, that Paul's words furnish no *reason* for such a procedure, which is indispensable to the supposition, that verse 5. relates to the disciples. That is, if verse 5, be supposed to relate to the disciples, and to declare that they were re-baptized, it will inevitably represent them as fetching a reason for their re-baptism from Paul's words in verse 4, where no reason for a re-baptism could possibly be adduced from Paul's words. The case appears evidently to have been thus—Paul learning that these disciples had never heard of the miraculous outpour-

ing of the Spirit on the day of Pentecost, and upon the converts in all the apostolical churches since that time, a thing so universally known wherever the apostles or their associates had been, was at first struck with surprise, and inquired unto what they had been baptized. But upon being informed that they were followers of John, his astonishment ceased. What he could not at first comprehend, was now clear; and he replied: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus; and hearing it, (so the Greek), they were baptized in the name of the Lord Jesus." This was as much as if Paul had said, I now understand how it is that you have never heard of the gift of the Holy Ghost; for though the Holy Ghost is now usually communicated to the baptized, yet it was not conferred *under the ministration of John*, who only baptized his converts in water, in the name of the Lord Jesus.

On the whole, nothing can be plainer than that John the Baptist was a minister of the Christian dispensation. True, the gospel scheme was less perfectly developed in his time, than it was afterwards under the teaching of Christ, and the illumination of the Holy Spirit; yet his doctrine embraced the grand outlines of the Christian system, and his ministry, succeeding to a long night of moral darkness, which was relieved only by the moonlight of a typical dispensation, was the beginning of the glorious gospel day, which brought light to them that sat in darkness and the shadow of death. And perhaps we cannot form a juster idea of John's official relation to Christ, than by carrying out this metaphor, and regarding the latter as the Sun of righteousness rising with his benignant beams upon our moral hemisphere, and the former as the Morning Star, which appeared and introduced the Luminary of day, and then gradually faded away and sunk in the increasing effulgence of the superior orb.

NOTE SEVENTEENTH.

Referred to on p. 224.

It is of no importance to the question of John's manner of administering the rite, whether ὑδάτα πολλά, in John 3: 23, be taken in the sense of *much water*, or of *many streams*, as Prof. Stuart insists it should be rendered; for if the writer be supposed to say that John was baptizing in Enon, because that region abounded with streams, it will still be implied that he located himself there on account of the facilities afforded for baptizing, though he might not have required the actual use of more than one of these streams, and but a single position in that. But as truth is always better than error, it may be well to examine a little into the usage of the language with respect to this phrase. Mr. Carson concedes that it may signify many streams or collections of water; and Prof. Ripley admits that ὑδάτα, by itself, may signify *streams*, but argues that it has not this meaning in the phrase ὑδάτα πολλά. But I confidently deny that ὕδωρ ever signifies *a water*, *a body of water*, *a stream*. At any rate, such a meaning has never yet been proved. Mr. Carson cites Arrian's Expedition of Alexander, C. 6. c. 6, where Alexander is said to have encamped by ὀλίγῳ ὕδατι, *a small stream*, as he renders it. But would he render Clemens Alexandrinus, Pæd. 2. 2, in the same manner, where, speaking of a patient, the writer says, "If thirst comes on, this affection may be allayed with ὕδατι οὐ πολλῷ." Is it implied here that the patient, in order to allay his thirst, should use up a small stream or brook? Certainly not. The idea is supremely ridiculous. It is said simply, that the patient's thirst may be allayed *with a little water*, or literally, *with water not much*. So Arrian says that Alexander encamped by *not much water*, i. e. by *a little water*. The expression means neither more nor less than this, wherever it occurs. Mr. Carson refers also to the expression ὑδατα ὀρύσσειν, *to dig waters*, (Arrian 6. 6), as another instance where the word should be taken in the sense of *waters*, *bodies of water*, *wells*. But here the word is to

be taken in its usual sense. Arrian speaks of digging waters, or water, just as he speaks in other places of digging salts, and of digging ore. When he speaks of digging wells, he uses the word φρέατα, as in l. 6. 18. I have examined carefully every example of the word occurring in this work of Arrian, and am sure that it may have its usual signification in every instance. I have not examined the instances alluded to in Hippocrates; but I have not a doubt that his usage corresponds with that of the classics generally.

The examples which Prof. Stuart cites from the New Testament and the Septuagint, in proof of a distributive meaning, may in every instance be most naturally taken in the usual sense. Even in Acts 8: 36, we should render, *They came to some water.* This is a very common use of τίς. So Aesch. Chaph. 528, "The new born monster was lying in swaddling clothes like an infant, in want τινὸς βορᾶς, *of some food.*" Xen. Cyr. 7. 5, 47, "My mind wants ἀναπαύσεώς, *some rest.*" Soph. Œdip. 42, "For our distress find ἀλκήν τινα, *some relief.*" Æsop. Fab. 138, Leips, ed. "Entreating for λύσιν τινα *some relaxation* from their labors." Negris' Gram. p. 16, "μικράν τινα βοήθειαν, *some little assistance.*" So also Rom. 1: 13, "That I might have καρπόν τινα, *some fruit.*" Prof. Stuart is peculiarly unfortunate in his citation of Lev. 14: 5, 6, 50—52, "Here," says he, "mention is made of a bird to be killed ἐφ ὕδατι ζῶντι, *over living water,* i. e. over a running stream or brook." A running stream or brook in an earthen vessel! What a convincing proof that ὕδωρ means a brook! It is expressly said in the fifth verse, and repeated in the fiftieth, that the bird must be killed *into an earthen vessel* over living water. In other words, it must be slain, and made to bleed into a vessel of water dipped from a fountain or running stream. But a vessel of water is not still a "running stream or brook," because it once flowed in a brook. The example which he cites from Homer, Odyss. 13, 109, as designating "great or flowing streams," is equally inconclusive. It seems to me that any example, taken at random, would have served his purpose as well as this. No one would suppose, on referring to the passage, that the word necessarily denoted large flowing streams. The poet is describing a certain grotto at the head of the harbor of Ithica, which, as he relates, was inhabited by sea-nymphs. After mentioning other particulars, he adds,

ἐν δ' ὕδατ' ἀενάοντα, *in it too are perpetual waters.* Now there were "perpetual waters" there, provided there was a single rill flowing constantly through it; though if it could be shown that there were several streams, it would not follow that ὕδατα must be taken distributively.

"Υδωρ" is one of a numerous class of words in Greek, which in many cases may be written equally well in the singular or plural. We have many such words in English. *Water, pain, slumber, sand, salt,* may in most cases be written *waters, pains, slumbers, sands, salts,* without any material difference of meaning. Thus we might say either "barrels of salt," or "barrels of salts," "heaps of sand" or "heaps of sands," &c. Undoubtedly the plural always conveys an idea of plurality; but in these cases the idea of plurality is founded, not on distinct masses of salt or of sand, but on the particles which compose the mass; that is, when we speak of barrels of salts, or heaps of sands, we do not mean that a barrel composes a single salt, or a heap a single sand. So in regard to ὕδωρ. The singular and plural forms are often interchanged; but whenever the plural form is used, it is founded on the particles which compose the mass, and not on the idea of distinct masses of water. The Greeks never, any more than ourselves, speak of *waters,* meaning distinct bodies of water, each of which is to be conceived of as a single water. They could employ the singular in all cases; but they not unfrequently apply the plural, just as we do, to a single body of water, of whatever extent, from an ocean down to the smallest rill. Xenophon, De Venatione, c. 9. 20, speaks of hinds escaping from their pursuers to the sea, and leaping into the *waters* (ὕδατα). Æsop Fable 330, ed. Lips. also speaks of the *waters* (ὕδασι) of the sea. In Fable 339, relating the story of the dog with his stolen meat, he says, that in crossing the river, the dog saw the shadow of the meat in the *waters,* (ὕδασι). Here the plural is applied to a single undivided stream, and with reference to a single point in the stream. Theocritus, Idyl. 16. 84, speaks of a town situated by the *waters* (ὕδασι) of Lysimelia, a small lake or marsh in Sicily. In Idyl. 23. 59, he speaks of a statue which stood upon the bank of a river, above the *waters,* (ὑδάτων). Here the plural is applied to a single point in the stream. Moschus, Idyl. 3. 14, On the death of Bion, calls upon the swans to moan plaintively by the *waters* (ὕδασιν) of the Stry-

mon. Orpheus, Lapid. 260, speaks of the sacred *waters* (ὕδασιν), of the Euphrates. Again, Argon. 1012, he alludes to the fountains of perpetual *waters* (ὑδάτων), making a single fountain consist of waters. Ælian. Var. Hist. l. 3 1, speaks of *rivulets of cold waters* (ὑδάτων), implying that a single rivulet consists of waters. And he immediately adds, "These *waters* (ὑδάτα)"—not the rivulets, but the *waters* which make the rivulets—"are accounted good for bathing." Again l. 13. 1, he speaks of the *perennial, pure, and cold waters* (ὕδατα) of a single rivulet which flowed by the cave of Atalanta. We not unfrequently meet with cases where the singular and plural are interchanged in the immediate connection, showing beyond the possibility of a doubt, that both forms are applied indifferently to the same body of water. Homer. in his Battle of the Frogs and Mice, perpetually interchanges the singular and plural forms of the word with reference to the lake where the scene occurred. In vv. 97—99, he relates that the mouse Psycarpex upbraided the frog for throwing him in the *water* (ὕδωρ), declaring that vengeance should speedily overtake him; and that when he said this, he expired in the *waters* (ὕδασι). Here both the singular and plural are applied to the same collection of water, in almost the same sentence. Ælian also, in l. 13. 1, which I have just quoted, speaks of the *waters* (ὕδάτα), and a little below, of the *water* (ὕδωρ), of the rivulet; using the singular and plural with reference to the same collection of water. Orpheus, in a fragment preserved by Clemens Alexand. Strom. l. 9, says, "The death of the soul is *water*, ὕδωρ, even a return to waters (ὑδάτεσσιν); in other words, the soul, at death, becomes water, that is, returns to waters, the soul or spirit being considered as an aerial substance. By "waters" the writer meant *air*, or ether, as he explains below. It is water in general, then, as an elementary substance, and not as collected into separate bodies. There cannot be a doubt that both *water* and *waters* are spoken here of the element of water, contemplated as one undivided mass. In 2 Kings 2: 14, the singular and plural, beyond all question, are applied indifferently to the same collection. The writer says, "He took the mantle of Elijah that fell from him, and smote the *water*, (ὕδωρ), and said, Where is the Lord God of Elijah? And when he also had smitten the *waters* (ὑδάτα), they parted hither and thither." The reference here, in both

cases, is to the very same stream, and to the very same act. There can be no doubt, therefore, in view of all these examples, that the singular and plural forms of this word are often used promiscuously. Prof. Stuart seems to contend, that excepting a few instances in the Septuagint, which he supposes to be the result of imitating the Hebrew, the plural is not interchanged with the singular, but always, especially in the New Testament, "designates either the vast waters of a sea or lake, as agitated by the winds and broken into waves, or the multiplied waters of numerous springs and fountains." But the foregoing examples nearly all relate to single collections of water, and such collections too, as in the very nature of the case entirely forbid the idea of agitation and division into waves by the wind. Fountains or springs are not broken up into waves by the wind, in such a manner that each one should be contemplated as consisting of distinct bodies of water. Nor are the rivulets flowing from them broken up into waves in this manner. Nor are rivers kept in such a state of agitation by the wind, or any other causes, as that the single stream should be ordinarily considered as divided into distinct collections. Æsop certainly did not contemplate the river as agitated and broken up into waves, where he speaks of the dog seeing the shadow of his meat in the *waters;* for in such a case the shadow could not have been distinctly seen. It was only a smooth and even surface that could afford such a view. Nor is a standing pool or frog pond, such an one as Homer speaks of, ordinarily so broken up into waves, as to give birth to the idea of distinct bodies of water. Neither can we account for this usage in the classics, by referring it to Hebraism. Hebraism cannot be imputed to Homer, and Orpheus, and Esop, and Ælian, and Moschus, and Theocritus, and others too numerous to mention. And how can we, with propriety, suppose the LXX to Hebraize in this respect, when the usage is common in the classics? Though, if it be admitted, as Prof. Stuart does admit, that this usage of the plural always obtains in the Hebrew, and that the LXX, from an inclination to imitate the Hebrew, transferred the idiom into their Greek version, it will go to prove that the examples of the plural which occur in the New Testament, may likewise be instances of the same idiom; for if the LXX, in translating from the Jewish scriptures, were led to apply ὑδάτα to single collec-

tions of water, where there was no room for the idea of separation or division, the New Testament writers, who were Jews, would certainly, in transferring Jewish ideas from the tablet of their own minds, be as likely as the LXX. to introduce the idiom into the Greek. But an examination of the version of the LXX. will show that they had no predilection for the plural; for they have not employed it any oftener than the classics themselves, if they have as often. The usage of the New Testament in this respect, is therefore to be illustrated by the general usage of the Greek language, rather than by the Hebrew idiom. After the proofs which have been exhibited, I think it must be clear to every mind, that the Greek idiom does admit of the application of the plural to a single collection of waters, with no other idea of plurality than what relates to the particles that compose the mass. And if ὑδάτα may be applied in this manner alone, it is certainly capable of being so applied in conjunction with πολλὰ, or any other similar epithet. And so we find it in fact. I have met with the phrase ὑδάτα πολλὰ in Plutarch, de Educat. Pueror. 13. 3. Xen. Aconom. 17. 12. Septuagint. 2 Sam. 32: 17. Ps. 18: 16 [17: 16]. Ps. 29: 3 [28; 3]. Ps. 32: 6 [31: 6]. Ps. 77: 19 [76: 19]. Ps. 93: 4 [92: 4]. 107: 23 [106: 23]. Ps. 144: 7 [143: 7]. Jer. 51: 13 [28: 13]. Theodoret, Ezek. 1: 24. 43: 2. New Testament, John 3: 23. Rev. 1: 15. 14: 2. 17: 1. 19: 6. Plutarch uses the phrase in such a connection as shows beyond a doubt, that it is to be understood of a large quantity of water, and not of many separate collections. He says: "For as plants are nourished by moderate waters (μετρίοις ὕδασι), but are choked by *many waters* (πολλοῖς [ὕδασι]), just so the mind is enlarged by moderate labors, but is immersed by such as are excessive (ὑπερ βάλλουσι βαπτίζεται)." There are several considerations which serve here to fix the meaning of πολλοῖς ὕδασι. First, it must signify *much water, abundant in quantity*, because it is opposed to μετρίοις ὕδασι, which means *moderate water, middling in quantity*, not *few in number*. Secondly, it must mean largeness of quantity, because it is only by an accumulated mass of waters, that plants are choked or smothered. Thirdly, the idea with which it is composed, namely, ὑπερβάλλουσι πόλλοις, admits of no other sense but largeness of quantity; for *excessive labors* here cannot be understood of many intervals of labor, but only of such an excessive intellec-

tual task as overpowers the mind. Fourthly, this meaning is pointed out by the idea contained in βαπτίζεται, for the sense of the whole passage is, "As plants are nourished by a moderate quantity of water, but are immersed and choked by a great quantity of water, so the mind is enlarged by a moderate amount of labor, but is immersed and stifled by an excessive amount of labor." We could not well have a more clear and satisfactory explanation of the phrase, than the one which is afforded us here. The manner in which Xenophon uses the phrase also points most clearly to largeness of quantity. He represents Socrates as inquiring, "For what reason, good Ischomachus, do you make ditches or thorows in the corn fields?—You know very well, replied Ischomachus, that in winter there are πολλὰ ὕδατα.—What mean you by that, said Socrates?—We make the ditches, replied Ischomachus, because, in some places, the waters carry the mud upon the corn and cover it up; and in other places, the roots of the corn are washed by the stream." The phrase cannot mean here, many separate collections of water, nor many rains. Not a word is said of rains; and though the "much water" might be accumulated from rains, still it is the accumulated mass of waters, that is spoken of. If we turn to the Septuagint, the phrase is, in most instances, applied to the sea, or to an overflowing river; and in 2 Sam. 22: 17. Ps. 18: 16. 32: 6. 144: 7, the *many waters* are spoken of as an object of dread; as in the expressions, "He sent from above, he took me; he drew me out of many waters." "Surely in the floods of many waters, they shall not come nigh unto him." "Rid me, and deliver me out of many waters, from the hand of strange children." Now it is obviously not the multiplied waves, but the aggregate quantity of the water, the depth and extent, that causes it to be contemplated as an object of dread; and of course it is the idea of quantity that is designed to be conveyed by the expression. In Ps. 93: 4. and according to Theodoret, Ezek. 1: 24. 43: 2, with Rev. 1: 15. 14: 2. 19: 6, many waters are spoken of as producing a loud roaring sound—"The Lord on high is mightier than the noise of many waters, yea, than the waves of the sea." "And when they went, I heard the noise of their wings, as the noise of many waters, as the voice of the Almighty, the voice of speech, as the noise of an host." "And behold the glory of the God of Israel came from the way of the

east, and his voice was like a noise of many waters." "His voice was as the sound of many waters." "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings." Prof. Stuart supposes that this figure is in all cases, at least in the New Testament, borrowed from the waves of the sea. It is not the sea alone, however, that furnishes the idea. Any large body of water put in motion, will produce a rushing sound. "But these waves of the sea, continues he," "are successive, and (so to speak) different and broken masses of water; not one continuous mass, deep and abundant. The simple idea of depth and abundance would not give birth to the conception of *roaring* waters. It is the movement, the division, the succession, and the motion, which form the ground of this idea." Here the simple idea of depth and abundance would not give birth to the conception of roaring waters, neither would the division, the succession, the motion, *alone*, give birth to such a conception. The division, the succession, the motion, of a small body of water, will not produce a roaring sound. It is only the movement of a *large* body of water, that produces this effect. But a large rushing unbroken mass of water, where there is no division into waves, will produce it, as in the case of a flowing river. The idea, then, does *not* depend upon the division and succession, but *does* depend upon the *abundance* of the water. It is, therefore, unquestionably the *greatness* of the mass, and not the number of masses, which forms the ground of this idea: so that we are led naturally to the conclusion that the "voice or noise of many waters" means "the noise of much water, a great body of water." We do not suppose, as Prof. Stuart thinks, that ὑδάτα, of itself, signifies largeness of quantity. We insist that ὑδάτα may be, and frequently is, spoken of a single undivided mass of water; but the idea of *abundance* depends upon πολλὰ, or some similar adjective. In Jer. 51: 12, 13 (28: 12, 13), the phrase in question is spoken of the river Euphrates—"The Lord hath undertaken, and will perform the things which he hath spoken against the inhabitants of Babylon, who dwell by *many waters* (ὕδασι πολλοῖς)." In Rev. 17: 1, it is spoken of the river Tiber—"The great whore that sitteth upon [by] *many waters*

(ὑδάτων πολλῶν)." Mr. Carson supposes this last passage also to refer to Babylon upon the Euphrates, and thinks the "many waters" are to be understood of the separate points in the river, at which the inhabitants were accustomed to dip water, and also of the canals cut from the river in various places, for the purpose of irrigating the country. But if he were right with respect to the river referred to, the idea here suggested with regard to the ground of the expression, is very far fetched. A place is said to be seated or situated upon a river or body of water, when it stands upon its banks. Several of the canals of the Euphrates were in the neighborhood of Babylon; but Babylon was not situated upon them. It stood only upon the river. But it is manifestly the city of Rome that is here meant, under the figure of a woman. In vv. 9, 18, it is represented as situated upon seven mountains, and as enjoying prosperity and great power, at the time when John wrote; all which was true of Rome, but not of Babylon. Rome is figuratively called Babylon, and a harlot, because she resembled Babylon in the dissoluteness of her morals; and because Rome, like Babylon, was situated upon a navigable stream, enjoying the advantages of commercial intercourse, which is the chief source of national wealth and power. The "many waters" here spoken of, then, are the waters of the Tiber. Of course they cannot be understood of the canals of the Euphrates. Neither can the "many waters" of the Euphrates, which are definitely alluded to in Jer. 51: 12, 13, be referred to the canals; for if we suppose the multiplied streams of the canals to be the ground of the expression here, we shall need to find something similar wherever ὑδάτα is similarly applied; for doubtless the application of the plural is founded on the same principle in all cases; yet it is used in innumerable instances where multiplied streams or collections of water have no place, not even in the imagination. No such circumstance can be supposed of the Tiber, of the Jordan, of the river mentioned by Æsop, of the rivers and marsh mentioned by Theocritus and Moschus, of the rivulet mentioned by Ælian, or of the lake spoken of by Homer. And certainly nothing of the kind can be supposed when Orpheus speaks of the soul returning to waters, or being changed into ether. In these instances the plural *must* be accounted for on some other principle. The truth is, the plural relates in all cases to the particles which

compose the mass, and not to separate bodies of water. The mass may in some instances include separate bodies, but the plural is not, even in such cases, founded on this circumstance but on the particles which make up the general mass. The Greeks speak of *waters* just as we do, and just as we speak of *sands, ashes, salts,* &c. and *many waters,* with them, means *much water, a great quantity of water,* just as *many salts* or *many ashes,* means a large quantity of these substances, rather than many distinct masses. We have scores of expressions in our own language, founded on precisely the same principle. Another circumstance favoring the conclusion that ὑδάτα πολλὰ and ὕδωρ πολὺ have the same general meaning, is, that these compound expressions also appear to be used indiscriminately. Thus ὕδωρ πολὺ occurs in 2 Chron. 32: 4. Sol. Song 8 : 7. Isa. 8 : 7. 17 : 12, 13, [17 : 13]. 23 : 3. Jer. 41 : 12 [48 : 12]. Ezek. 1 : 24. 17 : 5, 8. 26 : 19. 27 : 26. 31 : 7. 32 : 13. Hab. 3 : 15 ; where it relates, in one place, probably to a pool ; in others, sometimes to a river in its ordinary quick state, and sometimes to an overflowing river ; in other places still, to the sea, either with a definite allusion to its rushing motion, or without any such allusion. In one instance it is spoken of *roaring water ;* as in the words "Like the noise of *much water,* as the voice of the Almighty, the voice of speech, as the noise of an host." The singular and plural forms of the expression, then, are used in precisely the same cases, indicating that *much water* and *many waters* mean substantially the same thing. But what still further confirms the principle for which I am contending with relation to ὑδάτα πολλὰ, is, that the very same usage is extended to other words, in situations where the principle cannot be denied. I allude to the use of σαρξ and αἷμα, to mention no more. Σάρκες for σὰρξ, occurs frequently ; as Job 4 : 15, "Then a spirit passed before my face, and my hairs and my *fleshes* (σάρκες) shuddered." Ch. 13 : 14, "Wherefore do I take my *fleshes* (σάρκας) in my teeth, and my life in my hand?" Ezek. 37 : 6, 8, "And I will lay sinews upon you, and will bring up flesh upon you. And when I beheld, lo, sinews and *fleshes* (σάρκες) were produced," &c. Arrian. Epict. 2. 9. "What you eat is chewed, digested, and converted into nerves, *fleshes* (σάρκες), bones, blood," &c. See also Simplic. Comment. in Epict. Enchir. c. 38 ; and Aeschyl. Choeph. 278. In the same manner αἵματα is used for αἷμα ; as 2 Sam. 3 : 28, "I and my

kingdom are guiltless before the Lord forever, of the *bloods* (αἱμάτων) of Abner." 2 Kings 9: 26, "Surely I have seen yesterday the *bloods* (αἵματα) of Neboth, and the *bloods* of his sons." Aesch. Choeph. 282, "Other assaults occasioned by the *bloods* (αἱμάτων) of my father." Conformably to the use of the simple terms, we have the compound expressions *many fleshes* and *many bloods*, for *much flesh* and *much blood*; as Dan. 7: 5, "And they said unto the beast, Arise, devour *many fleshes* (σάρκας πολλὰς)," i. e. much flesh, a great quantity of flesh, which is made up of many particles; for no one will suppose the expression to mean many pieces or parcels of flesh. 1 Chron. 22: 8, "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed *many bloods* (αἵματα πολλὰ) upon the earth in my sight." It will not be pretended that this means many collections of blood; for the former part of the verse explains it of much blood, abundance of blood (αἷμα εἰς πλῆθος). Aeschyl. Choeph. 930, "Whereas the daring Orestes hath ascended the summit of *many bloods* (πολλῶν αἱμάτων);" i. e. of a heap or torrent of blood. As in Agamem. 1510, it is said, by way of prediction of the retaliatory murder of Clytemnestra by Orestes, that the god of slaughter "is borne onward upon a *torrent of blood* (ἐπιῤῥοαῖσιν αἱμάτων) to a point where he will strike the child devourer with a chill of horror," so here the imagination is presented with a torrent or overflowing stream of blood, and Orestes upon the height of the surge. This bold figure, which represents Orestes as moving in blood, as in a congenial element, signifies his readiness to revenge the murder of his father, by shedding the blood of the murderers. The phrase cannot mean *many slaughters*, as some would render it; for to speak of "ascending many slaughters" conveys no intelligible meaning. Moreover, Orestes slew but two persons; and these of course could not be called *many*. The only intelligible construction which can be put upon the passage, is that which represents Orestes as moving in *much blood*, to signify his bloody treatment of the murderers of his father. The figure is not very dissimilar to that in Ps. 68: 23. Now αἵματα πολλὰ and ὑδάτα πολλὰ are exactly similar phrases; they both relate to fluids, and they have exactly the same construction; and no one can doubt for a moment but that both are founded on the same grammatical

principles. If therefore *many bloods* means *much blood*, rat
than many collections of blood, *many waters* must in li
manner mean *much water*. I need not say more on t
topic. Seeing that the plural form can be accounted for wi
out referring it to a multiplicity of streams, and no clear exa
ple of ὑδάτα in the sense of streams or collections of water, ca
be produced, while it is frequently applied to a single undivid
collection; and seeing that ὑδάτα πολλὰ is applied exactly lik
ὕδωρ πολὺ, and often in such a connection as forbids a distribu
tive sense, and limits us to the idea of *abundance;* and al
taking into view that the same usage is common to oth
words and phrases in the language, no one, I think, can dou
that this phrase properly means *abundance of water*, and th
our translators have correctly rendered it *much water*. Wheth
the "much water" at Enon consisted of one stream or mor
or of one or more pools, cannot be determined from th
expression. If there were several streams, there was muc
water; and the water of a single stream, or of one or mo
pools, might according to the usage of the language be s
designated. See Arrian. Exped. Alex. 4. 6. Callim. Hym
to Jupiter, 27. Hom. Odyss. 6. 86. Also Sept. Esth. Ce
ch. 1.

NOTE EIGHTEENTH.

Referred to on p. 229.

Our English translators have erred egregiously in renderin
βαπτίζειν ἐν, *baptize with*. The preposition ἐν in constructio
with βαπτίζω never means *with*, but is always to be taken i
the sense *in* or *into*. It is invariably so rendered in the Lati
Vulgate, and other early versions. βαπτίζειν εἰς is *not*,
Prof. Stuart asserts, the *usual* classical construction for expres
ing the idea of *plunging into*. This verb expresses plungin
wherever it is used, whatever be the mode of construction

but taking only these cases where mention is made of the element, and where the sense of plunging into is indisputably certain from the connection, I find, from a general survey of the examples, that the classics use *βαπτίζειν ἐν twice as often* as *βαπτίζειν εἰς*. Prof. Stuart's mistake on this point arose no doubt from confounding the usage of *βαπτίζω* with that of *βάπτω*. Taking it for granted that the usage of both verbs is precisely the same, he has produced some ten examples of *βάπτω* in construction with *εἰς*, and one of *βαπτίζω*, in order to show the usage of the latter verb. Now *βάπτω* is very often constructed with *ἐν*, with the sense of plunging into, perhaps almost as often as with *εἰς*; but admitting that it is for the most part joined with *εἰς*, still it is certainly not the case with regard to *βαπτίζω*, as Prof. Stuart would have seen, had he conducted his investigation on strictly philological principles, confining himself to the verb with which he was chiefly concerned. The truth is, any verb in Greek, signifying to plunge, *might* usually take either *εἰς* or *ἐν*, without any material difference of meaning; though in point of fact, some verbs are connected with one, oftener than with the other. Precisely the same usage obtains in English. We can say either *dip in* or *dip into; immerse in* or *immerse into;* but in actual use, *dip* is probably constructed with *into* oftener than with *in*, while *immerse* is almost exclusively constructed with *in*. Now this does not arise from the fact that the expression "to immerse one *in* water" conveys a materially different meaning from the phrase "to immerse one *into* water;" for as to sense, the two expressions are entirely equivalent; but it is because the former expression is a more euphonous one than the latter. It is entirely a matter of taste. So with regard to the Greek. Whether "baptize into" or "baptize in" be spoken, is for the most part immaterial, as to the sense. Hence it becomes a matter of taste; and they give the preference to the more euphonous expression of the two.

Prof. Stuart has also entirely failed in his attempt to prove that *ἐβαπτίσθη εἰς τὸν Ἰορδάνην*, in Mark 1 : 9, would bear to be rendered "was baptized *at* the Jordan." The proofs which he cites are Matt. 2 : 23. John 21 : 4. Acts 8 : 40. Sept. Esth. 1 : 5. In not one of these instances, however, does the preposition mean *at*. But if, in such connections, it merely signifies *locality*, i. e. *in*, without the idea of entrance into, it

will determine nothing as to its signification in connection with such verbs as βαπτίζω. Its proper and primary meaning is *into;* and it must be allowed its primary meaning in all cases where the connection does not exclude it. In connection with the verbs in question, it confessedly signifies *into*. Prof. Stuart admits this, and even contends for it, on page 313, though he contends against it, with reference to Mark 1: 9, on page 314. Nor has Prof. Stuart done any thing towards establishing the sense, "was baptized *with* the Jordan," which he thinks to be the true rendering, the other being adduced only as a *possible* construction. He appeals for proof to John 9: 7, νίψαι εἰς κολυμβήθραν, *wash into the pool;* and Alciphron 3. 43, λουσαμένου εἰς τὸ βαλανεῖον, *having washed into the bath*, in which cases he supposes εἰς to be employed in a like sense with ἐν. But before these passages can make any thing to his purpose, it must be shown, not only that εἰς is here used in a like sense with ἐν, but also that ἐν in such connections would signify *with*. In other words, it must be *proved* that εἰς in these places signifies *with*. Now I confidently deny that ἐν in such connections ever signifies *with*; and if it did, I would still deny that εἰς could be interchanged with it in the sense of *instrumentality;* for it has no such meaning in the whole compass of the language. It is true that εἰς, in certain connections, signifies intusposition merely, i. e. position within the object mentioned, without the idea of entrance into it; but it never means mere *proximity*, nor *instrumentality*. If εἰς, were to be taken here for ἐν, it must be taken for it in the sense of locality or intusposition; and we should have to render, "in the pool"—"in the bath;" and not "with the pool"—"with the bath;" nor yet "at the pool"—"at the bath." Indeed the connection in both cases excludes the meaning *at*, that is, if *at* denote mere *proximity*; for the washing mentioned in John 9: 7 was literally performed *in* the pool, not merely *at* or *near* it. And so was the washing or bathing mentioned in Alciphron 3. 43 literally performed *in* the bath, not *outside* of it. If Prof. Stuart doubts that the operation of bathing was performed *in* the baths, I would refer him to such passages as Arrian. Epictet. 2. 20, "When you bathe, what do you go into?" Again same c. "They seek to go away into the bath." Hom. Il. 10. 576, "And then going into the polished baths they washed themselves." Aesch. Choeph. 489, "Remember the

baths in which thou wast bereaved of life"—the words of Orestes to his father, who had been killed by Clytemnestra while in the act of bathing. Agamem. 1128, "She smote him, and he fell in the laver of water"—an allusion to the same affair. I do not believe, however, that εἰς here means *in*. I have no doubt that it has in these places its proper and legitimate signification. When we speak of *washing into* a vessel, the idea expressed is that of washing off sweat, dirt, &c. into the vessel. This is the proper force of the expression, and no doubt it is used in this sense when John speaks of washing into the pool, and Alciphron, of washing into the bath. Dr. Bloomfield supposes that this passage of Alciphron has a significatio pregnans, and that the sense is, "to be washed (by being plunged) into a bath." But I prefer the analysis which I have just proposed. The words in Mark 1: 9, then, for aught that Prof. Stuart has advanced, may be rendered according to their proper force, "was baptized or plunged into the river Jordan." Even Dr. Bloomfield acknowledges this, in his note on the place. He says: "Εἰς is not here for ἐν, as most Commentators imagine, who adduce examples which are quite inapposite. The sense of ἐβαπτ. εἰς is "*was dipped*," or "*plunged into*."

NOTE NINETEENTH.

Referred to on p. 238.

Prof. Stuart supposes that the words ἀνέβη (ἀναβαίνων) ἀπὸ τοῦ ὕδατος, in Matt. 3: 16. Mark 1: 10, do not imply that the baptism was performed *in the stream*, but properly mean no more than that Jesus retired from the water of the river, by going up its banks. He confounds the *walking up out of the water* with the *emersion* of the candidate, or the rising from under the surface of the water to a standing posture, and goes on to argue that the words are *incapable* of such a sense, because (1) The emersion was a part of the baptism, and the

baptism is said to have been completed before he went up from the water; in other words, ἐβαπτίσθη includes the emersion, and therefore the idea cannot be supposed to be repeated in the word ἀνέβη. (2) The verb ἀναβαίνω is never used to signify emerging from the water. The proper word for this is ἀναδύω; but this verb is never commuted, to his knowledge, with ἀναβαίνω, which has a perfectly distinct usage, and is certainly never used in the New Testament in the sense of emerging. (3) The preposition ἀπὸ will not allow such a construction. He has found no example where it is applied to indicate a movement out of the liquid into the air. To all this I reply, that the words in question *are capable* of being referred to Jesus' emersion from under the surface of the water; for (1) the emersion is not strictly included in ἐβαπτίσθη. Baptizo cannot mean at the same time both *immerge* and *emerge;* for no word can signify at the same time two exactly opposite ideas. The idea of emersion is never associated with baptism except by inference; and this depends always upon the connection. When we are told of the baptism of a ship, or that Aristobulus was killed, being baptized in a pool by order of Herod, we do not think of an *emersion;* because it is not contained in the word, and, moreover, the connection forbids it. But when we are told of the baptism or immersion of persons as a religious act, we at once associate the idea of emersion, not, however, because it is contained in the word any more in this case than in the others; but we *infer* it from the known fact that they are immersed for an innocent purpose. Hence, as emersion belongs to the rite only by implication, the Evangelist, had he wished to *express* the idea, could, without any tautology, have said that Jesus "was baptized into the Jordan, and straightway *emerging* from the water, he saw the heavens opened." (2) The verb ἀναβαίνω *is* used to signify *emersion from the water*. It is employed to designate ascending motion in every variety of connection; and I cannot believe that any one would ever have thought of its being less capable of signifying ascension from *water*, than from any other substance, unless the conceit had been suggested by a preconceived and favorite hypothesis. This verb is used to denote emersion from the water in the Epistle of Barnabas, Sect. 11, "And there was a river (ποταμὸς) running on the right hand, and beautiful trees *rose* (or grew) *up out of*

it, ἀναβαίνειν ἐξ ὕδατος." This example is unequivocal and cannot be controverted. Again the LXX. employ it in a similar sense in Ps. 104: 8 (103: 8), "The mountains *rise* (*ἀναβαίνουσιν*), and the vallies descend." The allusion here is to the apparent rising of the mountains *from the water*, at the abatement of the deluge. The verb is here as obviously employed in its usual and proper signification as when we speak of the rising of the sun; and it indisputably means rising or emerging from the water. But the New Testament itself affords examples of such a meaning. The first occurs in Matt. 17: 27, "Go thou to the sea, and cast in a hook, and take up the fish that first *cometh up*, *ἀναβάντα*." Bretschneider explains the verb here by *emergo, to emerge*, and the modern Greek by ἀβγῆ, *cometh out, emergeth*. If, however, this should not be deemed an unequivocal example, one may be found in Rev. 13: 1, "And I stood upon the sand of the sea, and saw a beast *rising up out of the sea*, *ἐκ τῆς θαλάσσης ἀναβαῖνον*." This is an unquestionable example. John sees one beast rising up out of the sea, and another in like manner rising up out of the earth, (v. 11). The imagery here is the same as in 1 Sam. 28: 13, where the witch of Endor professes to have a view of gods *ascending out of the earth*, *θεοὺς ἀναβαίνοντας ἐκ τῆς γῆς*, or according to Origen, *ἀπὸ τῆς*—and in Pseudo-Ezra, l. 4. c. 13, where he says that he saw in a vision, a man, or as it was afterwards explained to him, the Son of God, *ascending out of the midst of the sea*, with myriads of celestial attendants. (3) The preposition *ἀπὸ is* consistent with the idea of emersion from the water. It is frequently employed to express this idea, e. g. Hom. Hymn to Mercury, 185. "Aurora who brings light to mortals, *rose from the deep flowing ocean*, *ὄρνυτ' ἀπ' ὠκεανοῖο*." Il. 19. 1, "Aurora *rose from the flood of the ocean*, *ἀπ' ὠκεανῖο ῥοάων ὄρνυθ'*." Tobit 6: 2. "A fish leaped *from the river*, *ἀπὸ τοῦ ποταμοῦ*." In these examples *ἀπὸ* certainly indicates a movement out of a liquid into the air. The words in question therefore are clearly capable of being applied to Jesus' emersion from under the surface of the water. And so Dr. Campbell translates the passage. This however is not the most natural sense of the expression; nor is it probably the true one. The writer undoubtedly refers, not to the rising from under the surface, but to the *going up from the water*, the departure commencing at the spot in the stream where the baptism was performed. The

difference between ἐκ and ἀπὸ is, that ἐκ supposes *intusposition*, and ἀπὸ *contiguity* merely; which is exactly the difference between *out of* and *from*; for in English usage, *out of* always signifies departure from *within* the object mentioned, while *from* only expresses departure from a point in *contiguity* with the object mentioned. Thus if we say that one went *out of* the water, it is signified that he had been *in it*; but if we say that he went *from* the water, all that is actually expressed is, that he had been in *contiguity* with it, or *by* it. But though *from* does not actually express intusposition, it is nevertheless always compatible with it, that is, never forbids it. Therefore, when it is said that Jesus went up *from* the water, the preposition does not oblige us to suppose that he started from the exterior limit of the water, as Prof. Stuart contends, but permits us to suppose that he started either from the exterior limit, or from any point within the interior of the stream, as the connection may indicate; and surely the connection here indicates that the departure was from the interior of the stream; for it is stated that he was baptized *into the stream*, and then went up immediately from the water. Now it is naturally signified by this that after being baptized, he walked up out of the water; and so it would be understood by ninety-nine readers out of a hundred. It is admitted that the preposition does not of itself determine that he started from the interior of the stream; yet I have never before met with the philologist who contended that it *excluded* that idea. As to whether ἀναβαίνειν can denote *walking* or *going up* in the water, in order to depart out of it, the reader can need no proof of that point, since he must have met with the verb in that sense, in its various forms of composition, on almost every page of the classics. Prof. Stuart's remarks on καταβαίνειν εἰς, in Acts 8: 38, are equally at war with Greek usage, as well as with the common principles of philology, and are altogether unworthy of their learned author. The argument that the expression cannot mean *going down into* the water, because it is the counterpart or antithesis of ἀναβαίνειν ἀπὸ, is nothing to his purpose, inasmuch as this latter expression does not mean *going up the banks* of the river, but signifies literally and inevitably, *going up out of* the water. The preposition εἰς with καταβαίνειν, in every instance which Prof. Stuart has cited to prove the meaning *to*, literally signifies *into*, namely, in Luke 10: 30. John

2: 12. Acts 7: 15. 8: 26. 14: 25. 16: 8. 18: 14, 22. 25: 6. To say that one is going *towards* Jericho, Capernaum, or Egypt, as the case may be, is one expression; to say that he is going *to* the place is another expression; and to say, that he is going *into* it is another expression still. In each case the preposition has its proper and distinctive meaning. If it be objected that the man who is represented as going into Jericho, did not actually enter into Jericho, it is sufficient to reply, that the expression does not contain that. The writer says simply that he *was going* down into Jericho; for he here uses the imperfect, and not the aorist, as in the other passages. The man was in the act of going down into Jericho. All this was strictly true, and the expression means no more. If it be said that one is *felling* a tree, the word *fell* is entitled to its usual meaning, whatever the event may be. The man is supposed to be really in the act of felling the tree, though something should occur to prevent the completion of the act. This is a universal principle in language. The preposition εἰς has therefore, beyond all doubt, its usual meaning in all these passages; and so it has in Luke 8: 23, and Rev. 13: 13, where however Prof. Ripley is disposed to concede that it signifies *on* rather than *into*. The literal meaning of Luke 8: 23 is, *There came down a storm of wind into the lake.* Rev. 13: 13 likewise means literally, *He maketh fire come down out of heaven into the earth.* It is true the Greeks, as well as we, could say "*on* the lake" and "*on* the earth," but in that case the preposition would be ἐπὶ, and not εἰς. The phrases "into the lake," "into the earth," in such connections as these, like the expressions "into the field," "into the mountain," &c. are spoken with reference to the circumferential limits. As to the remark that ἐμβαίνω is the appropriate expression to signify *entrance into* any place or thing, and that the writer should have used this instead of καταβαινειν εἰς, if he had wished to signify that Philip and the eunuch went down into the water, it has not the least weight whatever. The one expression means *to go in*, and the other *to go down into*, and the reader may judge for himself whether the latter does not express *entrance into*, at least as decisively as the former. Prof. Stuart, a few pages back, when ἐν came up in connection with βαπτίζω, contended that εἰς was the proper word for expressing the idea of *into*; but now that εἰς actually occurs, he would have us believe that

it means only *to* or *towards*, and that *εἰς* is the only word that can take us *into* the water. Consistency is a precious jewel, and the more so, seeing that it is so rarely to be met with, especially among controvertists. The insinuation that *καταβαίνειν* cannot, agreeably to usage, be spoken of going down into the water, is perfectly unphilological and contrary to fact; for this is one of its most common applications. Æsop uses it in a single Fable (Fab. 127) no less than four times in this sense. What would a native Greek think of this insinuation of the learned Professor, that *βαίνειν* cannot be employed to express *walking in water*, either with respect to going down into it, going up out of it, when this very word is almost the only one they use to signify going through or fording a stream, or body of water, which of course includes both going down into it, and going up out of it? Indeed, what must any well instructed philologist think of any and every one of his criticisms on *καταβαίνειν εἰς* and *ἀναβαίνειν ἀπὸ*? Of themselves they do not seem to me to merit a serious refutation; but for the sake of those who have but an imperfect knowledge of Greek, I have thought it best to expose their fallacy.

NOTE TWENTIETH.

Referred to on p. 277.

1 Cor. 15: 29, 'Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?' Or, according to the most approved editions of the Greek text, thus: 'Else what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for them?' What is here meant by 'baptism for the dead?' A variety of interpretations have been proposed. Some suppose the apostle to refer to the practice of baptizing a living person in behalf of one who had deceased without baptism. But it cannot be proved that this practice existed at so early a period. And besides, if it had existed, Paul could not have used the fact as an argument *ad hominem*,

unless it were actually practised in the Corinthian church, in which case he would certainly never have alluded to it without disapproving and condemning it. Some suppose that the apostle contemplates the baptized as embracing the Christian faith *in the room of the dead* who are just fallen in the cause of Christ, and as it were filling up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight. This view is embraced by Sir Richard Ellys, and after him, by Dr. Doddridge; but it does not appear to me to be clear. Others suppose the word *baptize* to be used metaphorically; as if the apostle had said, Of what avail is it, that we are exposed to continual dangers, and as it were baptized, or immersed in calamities, in hope of a resurrection and future reward, since, if the supposition be true, we are οἱ νεκροί, *dead*, and are never to rise? Others, again, retaining the literal and usual sense of *baptize*, as designating the ordinary religious rite, suppose the apostle to say: If the dead rise not, what do they who are baptized for the dead, i. e. who are baptized into a belief in Christ and a resurrection, and into a hope of participating in that resurrection, while yet they are never to rise, but for ever to remain dead? With respect to the two last interpretations, I cannot see how the expression, βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, *to be baptized for the dead* can properly mean either *to be baptized in calamities*, or *to be baptized into a belief of Christ and a resurrection*. Undoubtedly the apostle takes into view the faith and hope of the Christian; for it is the *inconsistency* of the believer's present conduct with his prospects of futurity, admitting there is no resurrection of the dead, that constitutes the force of his reasoning. But it is the literal meaning of this single expression that we wish to ascertain. And the most simple and natural construction appears to me to be the true one. I suppose the apostle to say: Else what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for them? and why stand we in jeopardy every hour [for the dead?], i. e. what shall they do who are baptized on the account of Christ? If Christ is not risen, why are they baptized on his account? Why do they become the followers of one who is in the state of the dead, and forever to remain there? and why do we continually jeopard our lives for his sake? This construction admits of ὑπὲρ being taken in its

usual sense, as corresponding precisely with the English *for*. It, however, supposes the plural *τῶν νεκρῶν, the dead*, to be put by enallage for the singular. But the same thing occurs elsewhere. E. g. Heb. 9 : 23, It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better *sacrifices* than these; i. e. the one sacrifice of Christ. Nor is there any weight in the objection that *τῶν νεκρῶν, the dead*, is followed by the plural pronoun *αὐτῶν, them*. For if the figure could be properly introduced at all, grammatical accuracy would require it to be carried out through all the dependent parts of the sentence.

NOTE TWENTY-FIRST.

Referred to on p. 297.

The testimony of all ecclesiastical historians of any note, touching the ancient manner of the rite of baptism, is entirely uniform; and the words of two or three, whose authority is indisputable and undoubted throughout the Protestant Church, will suffice to show what they all testify on this subject.

Dr. Giesler, speaking of the course of instruction through which catechumens of the ancient churches were required to pass, says: "This course usually occupied several years, and often the catechumens voluntarily deferred their baptism on account of the remission of sins by which it was accompanied. Hence it was often necessary to baptize the sick, and *in that case* sprinkling *was substituted for the usual rite*." P. I. Div. 3. c. 4. § 68.

Dr. Neander says: "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration; the immersion is a symbol of death, of being buried with Christ, the coming forth from the water is a symbol of a resurrection with Christ, and both taken together represent the second birth, the death of the old man and a resurrection to a new life. An exception was

made *only* in the case of sick persons, which was *necessary*, and they received baptism by sprinkling." Eccles. Hist. III. 2. d.

Dr. Mosheim says: "The sacrament of baptism was administered in this [the second] century *without the public assemblies*, in places appointed and prepared for the purpose, and was performed by *immersion of the whole body in the baptismal font*." Eccles. Hist. I. 2. 8.

Such is the uniform testimony of the most learned pedobaptist historians, and no candid scholar pretends to deny that immersion was the invariable practice of the ancient churches, except in cases of sickness, where "sprinkling was SUBSTITUTED for the usual rite;" and that no trace of such a substitution even appears in the history of the church until about the middle of the third century.

NOTE TWENTY-SECOND.

Referred to on p. 300.

There are many passages, it is true, in the fathers, and later writers, which represent the subjects as being *naked* in baptism; but does any one need to be told, that in almost all languages, and especially among the Orientals, this term is often used in a modified sense? Dr. Bloomfield, on Matt. 25: 36, observes respecting the word *naked*, that "the term here (like the corresponding one in most languages, ancient and modern) does not denote absolutely *naked*, but 'without some of one's garment,' or generally *ill* clothed." Again, on Matt. 24: 17, he remarks, that "by *clothes* are meant the upper garment; (the cloak and coat) which husbandmen of the Southern countries have ever, when at work, laid aside, or left at home; who are then said to be *naked*;" and to confirm his remarks he cites the well-known phrase of Hesiod, (Op. 11. 9. Works and Days, 361), "Sow naked, naked plough, and naked reap," and also a similar one from Virgil, Georg. *i. 299*; to which I will add Moschus, Idyl. iv. 98, where

Alcmena relates that she saw in a dream her son Hercules delving in the field for hire, like a common laborer "*naked, having laid aside his cloak and beautiful girdled coat.*" Here we have not only the word, but a definite explanation of *the* sense in which it was usually taken. One was said to be *naked* when he was divested of his outer garments, though he was still clad with his drawers, or something equivalent, which both the Asiatics and Europeans were from the earliest times accustomed to wear. Thus it is said of Saul, when he prophesied before Samuel, "he stripped off his clothes also, and lay down naked all that day, and all that night." 1 Sam. 19: 24. Isaiah also is said to have "walked naked and barefoot, three years," and that by the express command of the Lord. Isa. 20: 3. To suppose that there was any thing "scandalous" or "shameful" in the case, would be charging God with folly. Even the athletes who practised in the ancient circus or palestra, wore at first a covering about the loins, though they were always said to engage in their contests *naked*, and from this circumstance indeed, the exercises were commonly called *gymnastics*.

The simple statement, therefore, that baptism was administered to naked subjects, will not prove that they were divested of *all* their garments. Of course the words of Cyril, Catech. Mys. 2, who merely represents them as having been naked in baptism, do not prove that they were wholly destitute of raiment. The statement of Chrysostom, in his Homily [6th] on [the 6th c. of] Colossians, would not prove such a custom, even if it had been made by the author just as Prof. Stuart has quoted it, viz: "Men [in baptism] were as naked as Adam." But Chrysostom himself has no such language. Such an expression cannot be found in the Homily. The author is comparing the condition of man at the fall, with his condition in baptism; and his words are, "*There* the servant treats with his master; *here* a friend with his friend. *There* it is said, In the day thou eatest thou shalt die; and the threat is speedily executed; but *here* there is nothing of the kind. *Here is nakedness, and there is nakedness.* But *there* he was naked, having sinned, and because he had sinned. And here he is naked that he may be freed from sin." Chrysostom merely says that there was nakedness in both cases; namely, at the fall, and in baptism; but he does not compare the degree of

nakedness. He does not say that men in baptism were *as* naked as Adam. Nor is such a custom proved by what Chrysostom says in his letter to Pope Innocent: "The women, who were at that time unclothed, in order to be baptized, were put into such a fright that they could not stay, in their tents, to put on such clothes as the modesty of the sex required;" for they might have had *less* clothing than what the modesty of the sex ordinarily required in public—or even have been *naked* in the ordinary sense of the word, and yet not have been completely destitute of all their garments.

Benj. Basnage, a man of great learning in matters of ecclesiastical history, supposes that the ancients always preserved a strict decorum in baptizing, the candidates not being completely naked, but wearing something about the loins. (Thesaur. Monument. in Canisii Lectiones. Tom. I. Prof. c. v. de Immersione et forma Baptismi, s. 14). So likewise says Bishop Burnet, in his Exposition of the Thirty Nine Articles, p. 226. In like manner also many of the ancient pictures represent the baptized as thus clad. Indeed there can be no question but that this was uniformly the fact with respect to adult candidates. Prof. Ripley says, that divesting the candidates of their garments in baptism, was not the universal usage of the most ancient churches, but was an innovation upon the most ancient practice. I suppose, however, that the later usage did not differ materially from that which prevailed in the apostolic age; but I have no idea that the churches, at any period, allowed themselves in this regard to trespass upon the common sense of propriety. It is incredible that the great body of Christians throughout the world could have been for centuries so lost to a sense of decency, as to "adopt and continue" any practice in connection with a Christian rite, which would be deemed "scandalous" and "shameful," when judged of by the prevailing manners of the age. At all events, nothing has been adduced, as yet, from Chrysostom, or any other of the fathers, which would justify the assertion of Prof. Stuart, that "It is notorious, and admits of no contradiction, that baptism in those days of immersion, was administered to men, women, and children, *in puris naturalibus;*" and that "this custom is as certain as testimony can make it."

NOTE TWENTY-THIRD.

Referred to on p. 300.

The celebrated Jewish writer, Maimonides, who flourished in the twelfth century, says: 'Whenever any Gentile wishes to be received into the Covenant of Israel, and associated with them, circumcision, baptism, and voluntary offering are required. If the person be a female, then only baptism and offering.' Issure Biah, cap. 13. Indeed it is a common maxim among the Jews, that *there is no proselyte, until he is circumcised and baptized.* But whether the custom of proselyte baptism existed as early as the commencement of the Christian era, is a disputed point among the learned. Prof. Stuart has an elaborate article on the subject, in which he enters into a pretty minute examination of the evidence in the case. His results are substantially as follows. The baptism of proselytes is nowhere enjoined in the Old Testament; and the Jewish writers who flourished about the commencement of the Christian era, viz. Philo, Josephus, and the Chaldee paraphrasts Onkelos and Jonathan, all observe a profound and universal silence respecting the existence of such a custom at the time their respective works were written: The earliest mention of proselyte baptism is in the Mishna, written by Rabbi Judah the Holy, about A. D. 220, where the author says: 'As to a proselyte, who becomes a proselyte on the evening of the passover, the followers of Shammai say, Let him be baptized, (*tooval*), and let him eat of the passover in the evening: but the disciples of Hillel say, 'He who separates himself from the prepuce, separates himself from a sepulchre,' i. e. he has need still of such repeated lustrations as one must practice, who has been polluted by a dead body in the grave. Tract. Pesahhim. c. 8. § 8. The Mishnical author does not here say that Hillel and Shammai did themselves agitate the question about the baptism of proselytes; but it was a subject of dispute among their followers at the time he wrote. In allusion to this passage in the Mishna, and by way of explanation of it, the Jerusalem Talmud, which is supposed to have been written during the latter part of the third century, in Tract. Pesah. p.

36. c. 2, represents Rabbi Eliezer, the son of Jacob, as saying, that some Roman soldiers, who kept guard at Jerusalem, ate of the passover, *being baptized on the evening of the passover.* In the Babylonish Talmud it is stated, Cod. Jevamoth, fol. 46, 'As to a proselyte who is circumcised but not baptized, what of him? Rabbi Eliezer says: 'Behold he is a proselyte; for thus we find it concerning our fathers, that they were circumcised but not baptized.' But as to one who is baptized, and is not circumcised, what of him? Rabbi Joshua says: 'Behold he is a proselyte; for thus we find it respecting maid servants, who were baptized, but not circumcised.' But the wise men say: 'Is he baptized, but not circumcised; or is he circumcised, but not baptized; he is not a proselyte until he is circumcised and baptized.'

Excepting the testimony of the Mishna, all that we can gather from the Rabbinic writers is, that some time in the latter part of the third century, when the Jerusalem Talmud was written, the custom of baptizing proselytes was common; still more so did it become during the times when the Babylonian Talmud was written, i. e. from the commencement of the fifth century onward, some two hundred or more years. On the whole we must admit, that, independently of the Scriptures, we have evidence that ought to satisfy us, that at the commencement of the third century, the custom of proselyte baptism was practised among the Jews; and if the case of the Roman soldiers, related in the Jerusalem Talmud as stated above, be truly represented, then, even while the temple was standing, proselyte baptism must have been known. We may therefore come safely to the conclusion, that *such baptism was practised at, or not long after, the time when the second temple was destroyed.* But we are destitute of any early testimony to the practice of proselyte baptism, antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament, none in the Apocrapha, New Testament, Targums of Onkelos, Jonathan, Joseph the blind, or in in the work of any other Targumist excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the earlier Christian writers.

Such is the conclusion at which Professor Stuart arrives; and he thinks, inasmuch as it is on all hands conceded that proselyte baptism among the Jews consisted in *immersion*, that this subject has an important bearing on the question of Christian baptism. I do not conceive, however, that it has the least bearing on this subject whatever. Admitting that the baptism of proselytes prevailed among the Jews at the commencement of the Christian era, it would be a most preposterous supposition, that Christ borrowed a distinguishing ordinance of his kingdom from that custom. Christian baptism had a divine, not a human origin. See John 1: 33. Matt. 21: 25. Mark 1: 1, 4. I agree with Prof. Stuart, that the passages in Tacitus, Hist. v. 5, and the Epictetus of Arrian, L. 2. c. 9, which have sometimes been supposed to relate to proselyte baptism, have no reference whatever to that custom. But I cannot suppose with him, that Arrian refers to the ordinary ablutions of the Jews. His words are, according to Prof. Stuart's translation, 'Why dost thou call thyself a Stoic? Why dost thou deceive the multitude? Why dost thou, being a Jew, play the hypocrite with the Greek? Dost thou not see how any one is called a Jew, how a Syrian, how an Egyptian? And when we see any one acting with both parties, we are wont to say, He is no Jew, but he plays the hypocrite. But when, ἀναλάβῃ τὸ πάθος τοῦ βεβαμμένου καὶ ἡρημένου, he takes on him the state and feelings of one who is *washed* or *baptized* (βεβαμμένου) and has attached himself to the sect, then he is, in truth, and is called, a Jew. But we are, παραβαπτίσται, transgressors as to our baptism, or *falsely baptized*, if we are like a Jew in pretence, and something else in reality,' etc. The writer is speaking particularly of public teachers, and endeavors to expose the absurdity of their inculcating principles which they did not practice. By a Jew, I think he undoubtedly means a Christian. It is well known that Jews and Christians were often confounded in the writings of profane authors. I take βεβαμμένου in its metaphorical sense, and would translate the whole passage thus; 'Why dost thou call thyself a Stoic? Why dost thou deceive the multitude? Why dost thou, being a Jew, play the hypocrite with the Greek? Dost thou not see how any one is called a Jew, how a Syrian, how an Egyptian? And when we see any one acting with both parties, we are wont to say, He is no Jew, but he plays the hypocrite. But

when *he assumes the feelings of one who is* IMBUED [with their doctrine] *and united with the sect*, then he is in truth a Jew, and is so called. And so we are false, or adulterate baptizers, (παραβαπτισται,) Jews in *word*, but something else in *deed*, if our feeling (disposition or temper) do not correspond with our profession. The verb *bapto* often signifies metaphorically, *to imbue* with a sentiment or doctrine, as has already been shown above: and as the writer is speaking of public teachers, that is, of philosophers on the one hand, and of Christian teachers on the other, it seems requisite to take *parabaptistes* in its appropriate sense of *baptizers*, as I have rendered it.

THE END.

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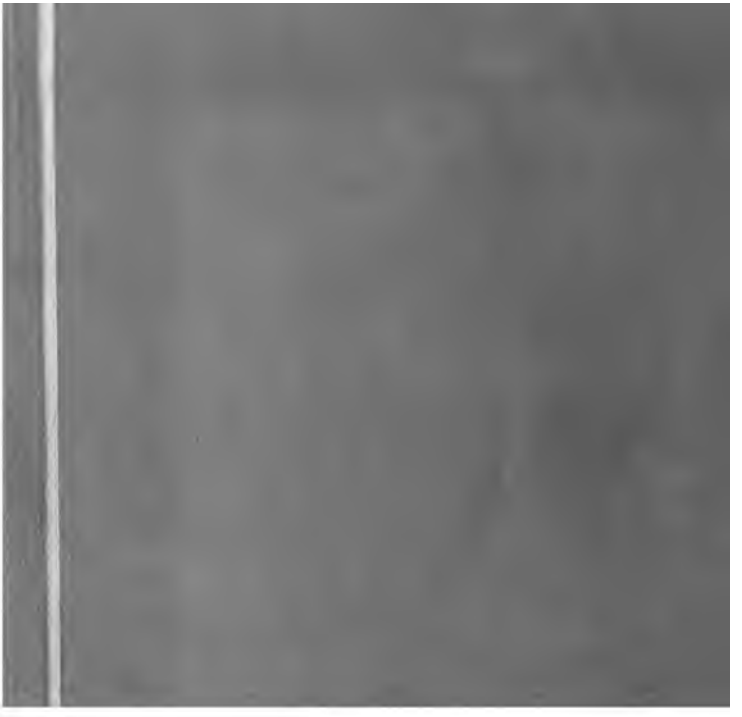
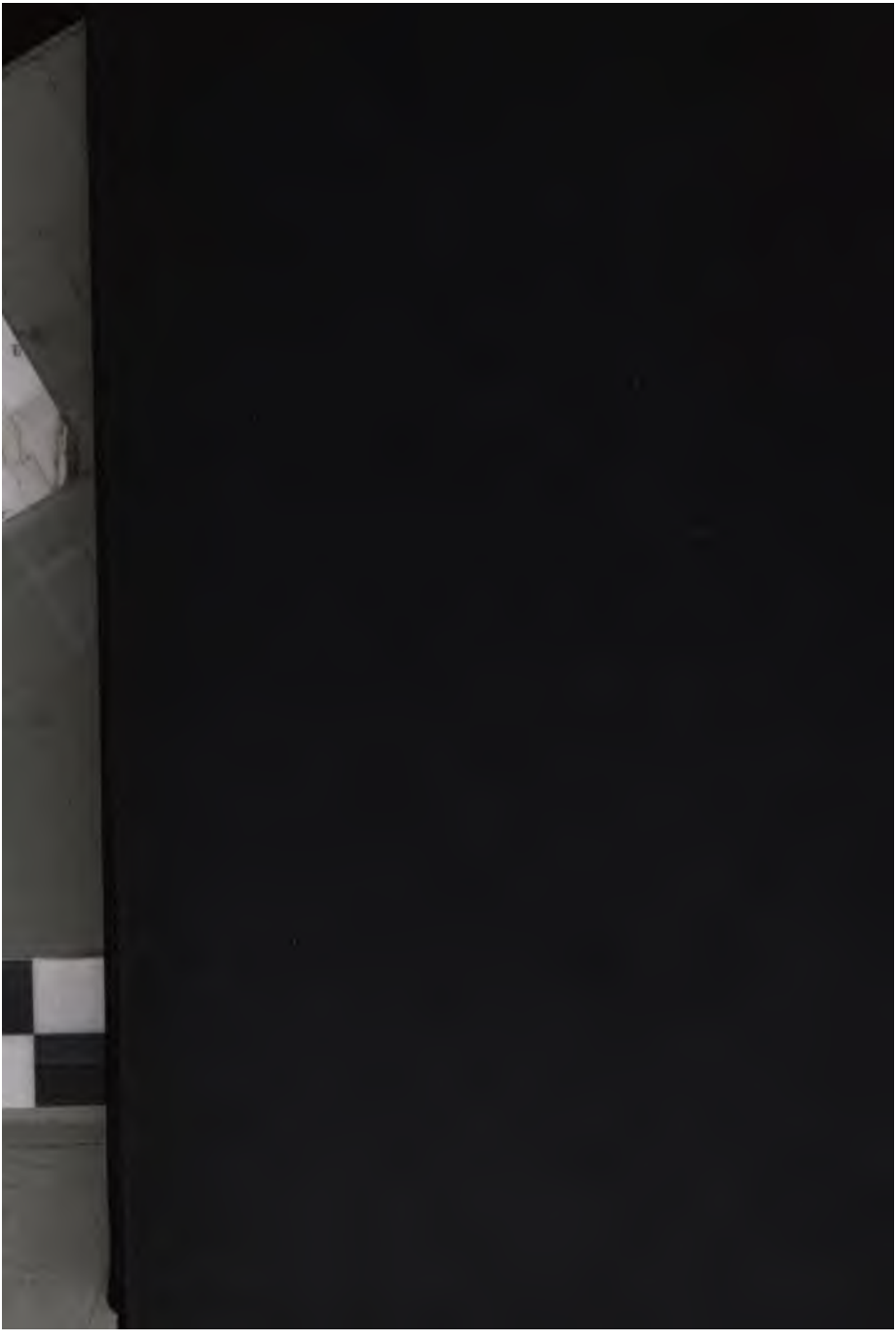
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